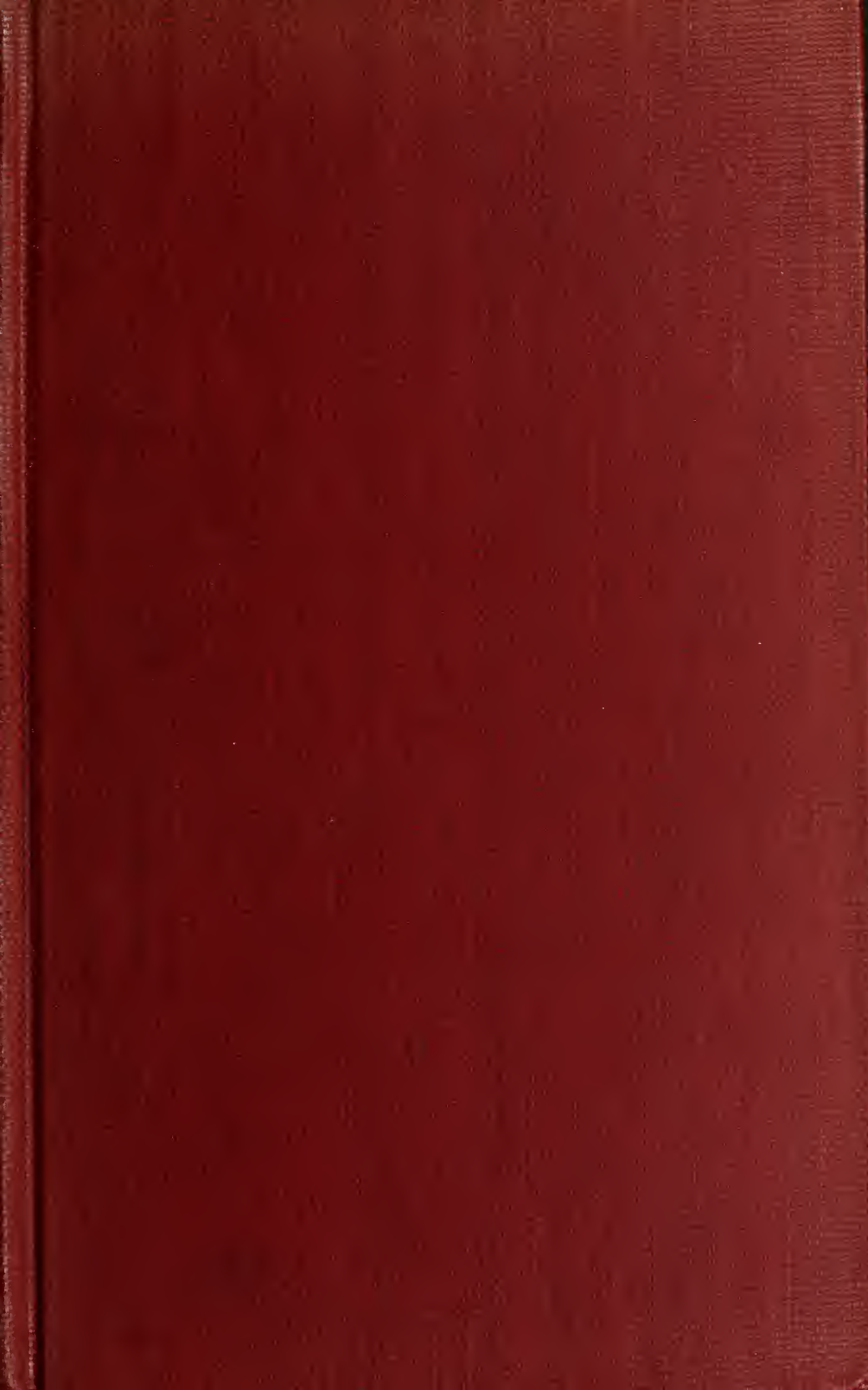
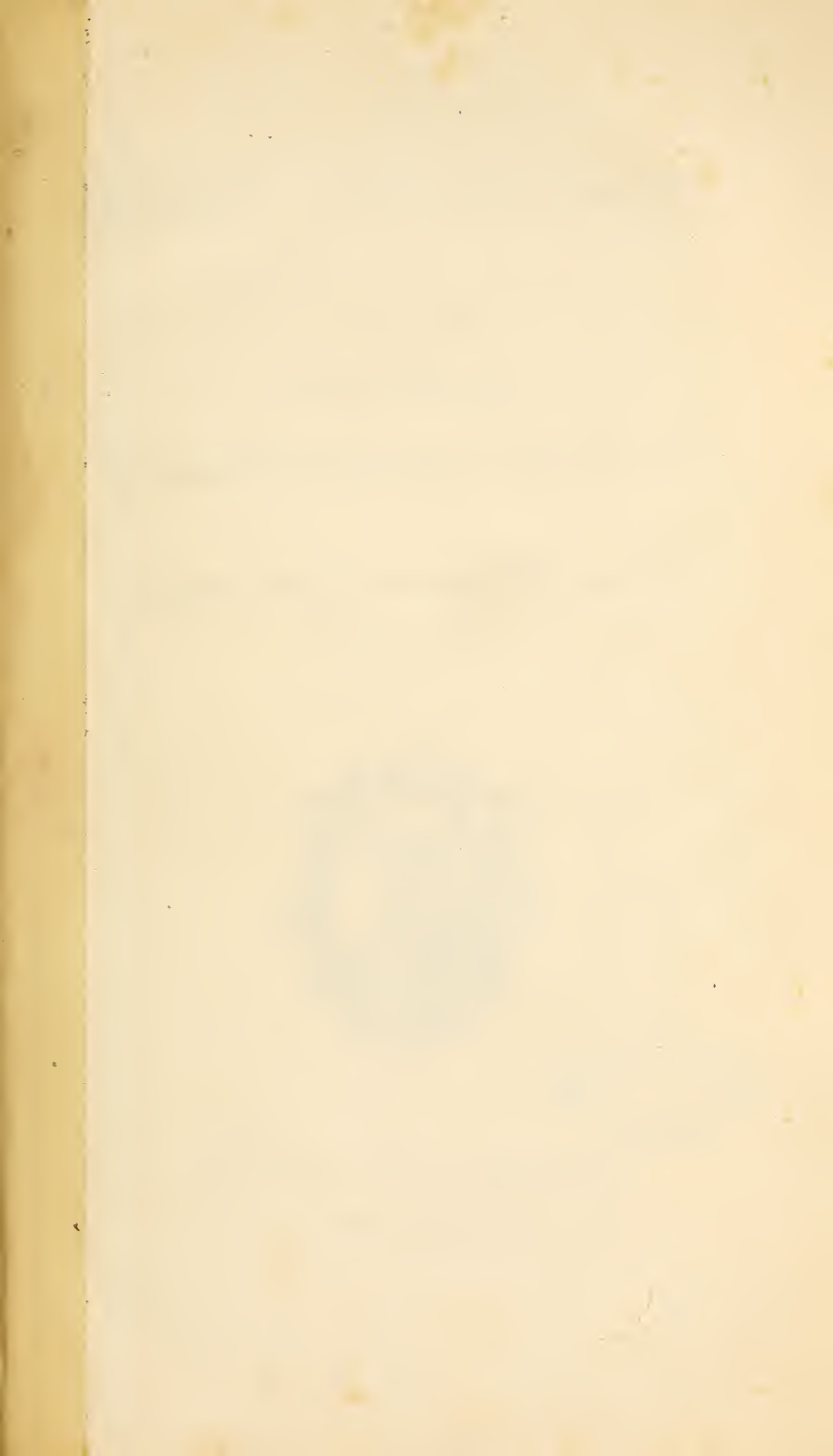


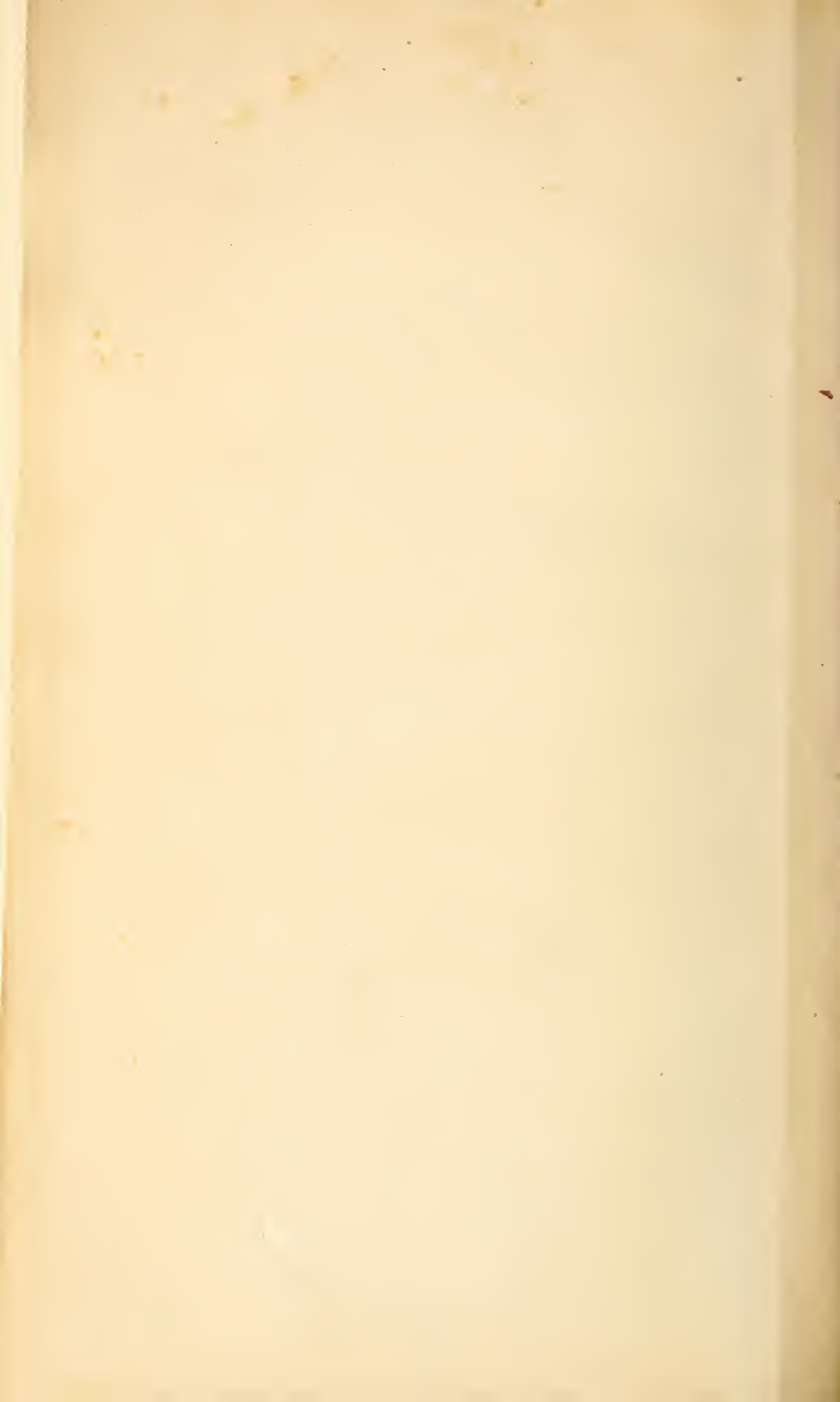












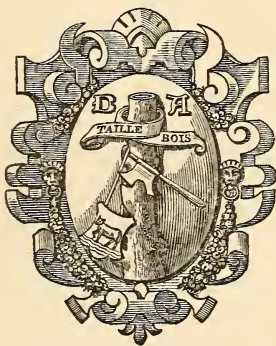
A
HEBREW CHRESTOMATHY.

BY
MOSES STUART,

ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE
THEOLOGICAL INSTITUTION AT ANDOVER, U. S.

REPRINTED WITH THE CONCURRENCE OF THE AUTHOR.

THIRD EDITION.



OXFORD: D. A. TALBOYS,

M DCCC XXXIV.

PJ 4571
.58
1834

224

THE
PUBLISHER TO THE READER.

IN presenting to the public this edition of Professor Stuart's Hebrew Chrestomathy, the publisher believes he can preface it with nothing better than the following extract from a letter, received from that gentleman, in reply to one respecting the reprinting of his Commentary on the Epistles to the Romans.

“Justice and propriety oblige me to say, that the manner in which you have executed my Hebrew Grammar, (two copies of which have come to hand, and for which I sincerely thank you,) is very attractive to me, and a pretty good pledge that you would fulfil my expectations in the manner in which I could wish my book to be presented to the British public. Your reprint is certainly a book that neither you nor the correctors need to be ashamed of. We outdo you in Hebrew type—that is no fault of yours; you outdo us in paper, in ink, in the general neatness of the whole thing—and I believe there are fewer errors of the press in your edition than in the American one.

“I hope you have found encouragement to print the Chrestomathy also; without which the Grammar will have but an imperfect circulation; and with which it has had a large one in this country.”

The same pains have been taken to ensure a correct impression of the present work, which were taken with the Grammar; and it is believed with equal success.

The publisher has only to add, that he has prevailed upon the Rev. Mr. Reay, to superintend the work in its progress through the press.

Oxford, January, 1834.

WORKS BY THE SAME AUTHOR.

A COMMENTARY on the EPISTLE to the HEBREWS. Republished under the care of E. HENDERSON, Doct. Philos. 8vo. *bds.* 14s. Lond. 1833.

A NEW TRANSLATION of the EPISTLE OF PAUL THE APOSTLE TO THE ROMANS, with a Commentary. Republished under the care of JOHN PYE SMITH, D. D. and E. HENDERSON, Doct. Philos. 8vo. *bds.* 14s. Lond. 1833.

A GRAMMAR OF THE HEBREW LANGUAGE. Republished under the care of MR. PAULI, professor of the Hebrew and Chaldæan languages; and the Rev. J. JONES, of Christ Church. Fourth edition; reprinted with the concurrence of the Author. 8vo. *bds.* 14s. Oxford, 1831.

THE AUTHOR'S PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστὴ μάθη*, *simple instruction, easy learning*,) may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies, in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies, in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.,) was accustomed to speak with much disregard of Hebrew Chrestomathies,

and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name,) none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and oftentimes, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather than purchase another book which offered him nothing more than a part of the simple text of his Bible?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. It remains therefore for an experiment to be made, in order to determine whether a *Hebrew* Chrestomathy, more fully adapted to the wants of beginners than has been usual, will not find as good encouragement, and be of as much utility, as a Latin or Greek one. On this experiment the present little volume ventures; not claiming to have accomplished all which may be desirable, but aiming at least to break the way, in which others may follow, and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages.

That which is done *viva voce* in the lecture-room, and ad-

dressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written,) can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken, at least with regard to the *elementary* part of linguistic study; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest; and which may therefore serve at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange

if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the notes advance, they become (as is proper) more exegetical and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were

more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, μέγα βιβλίον μέγα κακόν.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty-five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five* several corrections or revisals, besides the corrections of the printers. Let those who know how to estimate the severity of such labour judge, in

view of these facts, whether the present book, and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

If the reader should find the Hebrew text contained in this volume to be accurately printed, (which I trust will be the case,) he must attribute this, in good part, to the untiring diligence and praise-worthy accuracy of Mr. William G. Schauffler, of Stuttgart in Germany, a member of the present Middle Class in our Theological Seminary, who made the three first revisals of it, as it came from the printer's hands; to the kind and valuable aid of Mr. C. E. Stowe, one of the assistant Teachers of the Greek and Hebrew languages here, for the present year, who went through with another complete revisal; and to the unwearied diligence and patience of the printers and publishers, who have spared no pains to accomplish all which I wished to be done. Several errors in the text of Van der Hooght, (from which the Hebrew is copied,) have been detected and corrected; but how many more are committed, time will develop. He, who has once printed Hebrew, will never boast of security against being detected in some errors. The types break off or draw out, and frustrate the hopes which his labours at correction had led him to cherish; the ink does not always reach the minuter vowels and accents so as to give a due impression; and where there are so many objects of attention, as the printing of Hebrew with vowels and accents necessarily presents, *humanum est errare*. I can only say, that I have done all which my time and circumstances rendered it possible for me to do, in order that the text might be correct. The *whole* book has gone through the hands of Mr. Stowe, as well as my own, in the correction; and although not immaculate, will, I hope, be found to be so far accurate as not to give the student much trouble.

As the circle of *elementary* Hebrew books is now completed, and a Lexicon, Grammar, and Chrestomathy will not, all together, cost more than the former price of a He-

brew Lexicon, it is to be hoped that the progress of Hebrew study may keep pace with the facility and cheapness of the means to aid it. Hebrew is now accessible to all classes of people, who may wish to learn it. Private persons, for their own advantage and gratification, may study it. I venture to affirm, without the fear of being contradicted by any one who has had experience, that the Hebrew is now more accessible than the Latin or Greek, and can be learned in less than half the time which either of these languages costs. The apparent difficulties, at the outset, arise from the difference of its written characters, (especially of the vowels,) from those of our western languages. These difficulties, however, speedily vanish: and then the simplicity of arrangement, of declension, and of conjugation, in the Hebrew language, is such, that the progress is much more rapid than either in Latin or Greek. The imaginary terrors, in which this language has been clothed, belong to some of the older books of instruction, and not to the Hebrew itself. I do most earnestly hope that the day is coming, when the subject of Hebrew study will be treated with more candour than it has been in our country, for a century past; and that the obscurity which has been thrown around it, by such treatises of former days as have invested it with confused and confounding mists, and the terrors also, which have been merely imagined to exist by such as are reluctant to make the exertion demanded of those who embark in the study of it, or have not enough of the energetic spirit of acquisition to urge them forward in such a study, will vanish away before the illuminating and enterprising spirit of the day, and never more make their appearance. *Incepisse dimidium est.* A moderate part of the time that has been spent by many an excellent minister of the Gospel, in the pursuit of Commentary on the original Hebrew Scriptures, in order that he might understand the meaning of them, (which, when he attains it, is only a secondary source, and the correctness of which, he must, without a personal knowledge of the

Hebrew, often be unable to estimate,) would have enabled him to go directly himself to the *original* source, and to satisfy his own mind by *original* evidence. May the time speedily arrive, when this will be better understood, and more extensively believed!

Should the present volume meet with sufficient encouragement to open the way for more works of a similar nature, it is my design to go on with the selection of other appropriate parts of the Hebrew Scriptures, so as to complete a *full course of exegetical study* in the Hebrew language. The present volume is designed as the first in such a series. The extent of such a *Course of Study*, will depend on the encouragement given to works of this nature in our country, and on the measure of health which it may please a kind Providence to bestow upon me. It is not my design to publish *in extenso* any more of the *Hebrew text*, as in the present volume; because every student should of course have a Hebrew Bible. A *selection*, however, from the Hebrew Scriptures, adapted to a proper course of Hebrew study, is what I intend to make; and on this, will be written critical, grammatical, and exegetical notes. The last will, of course, be the predominant ones, in all future publications designed to be a continuation of the present. But as the whole course will be adapted to *beginners*, so more particular attention will be paid to *their* actual wants, than any of our present commentaries have given. The forms, syntax, and etymology of words will never be neglected, nor any pains spared to lead the student to an accurate and fundamental knowledge of what properly belongs to philology.

M. STUART.

Theol. Seminary, Andover,
Jan. 8, 1829.

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PART I.

EXAMPLES FOR PRAXIS.

VERBS.

No. I. (§ 212 seq. Par. I.)

- (a) לָקַט לָשׁוּן מִטֶּר מִלֵּט מִסֵּר מִשַּׁל סָקַל קָטַר קָמַט קָמַץ
קָשַׁר שָׁמַן שָׁטַם שָׁטַט שָׁמַר שָׁנַם שָׁקַט שָׁקַל שָׁקַץ שָׁקַר:
(b) שָׁלַט שָׁלַם:

No. II. (§ 220 seq. Par. II.)

- (a) פָּבֵד (פָּבַד) שָׁמַן (שָׁמַן) קָמַל (קָמַל) דִּבֵּק (דִּבֵּק)
גָּדַל (גָּדַל):
(b) קָטַן יָגַר יָקַשׁ יָכַל שָׁכַל (שָׁכַל):

No. III. (Comp. § 78 seq.)

בָּטַל בָּקַר גָּמַל גָּזַל דָּלַק דָּשַׁן פָּלַם פָּנַם פָּלַט פָּשַׁט תָּקַן:

No. IV. (Comp. § 78 seq.)

זָכַר לָבַן סָבַל מָגַר מָכַר טָבַל טָפַל טָפַשׁ קָבַל קָדַם:

No. V. (Comp. § 78 seq.)

לָמַד מָלַךְ מָסַךְ מָשַׁךְ סָלַךְ סָמַךְ צָמַד צָמַת קָטַף קָצַף:

No. VI. (Comp. § 78 seq.)

בְּדֵל גִּבֵּר כִּבֵּשׁ פָּנֵשׁ דִּבֵּר כִּפֹּר פָּתַר בָּכַר גָּבַל דִּפֵּק:

No. VII. (Comp. § 78 seq.)

זָבַד לָכַד לָפַת מָנַד סָבַד סָנַד סָפַד צָפַד צָפַת קָפַד:

No. VIII. (Comp. § 78 seq.)

גָּלַב גָּמַד דָּלַג דָּזַב כָּלַב כָּנַף כָּסַף פָּלַג פָּסַג פָּקַד:

No. IX. (Comp. § 78 seq.)

כָּבֵד כָּתַב בָּנַד גָּדַף:

No. X. (§ 224 seq. Par. III. IV.)

חָפַד חָבַשׁ חָפֵץ חָשַׁב חָתַם חָשַׁד חָקַר עָבַד עָבַר עֹזַב:

No. XI. (§ 229 seq. Par. V.)

זָהַר מָהַר בָּחוּן פָּחוּר פָּעַל שָׁעַן גָּעַר מָעַל טָעַם בָּחַר:

No. XII. (§ 233 seq. Par. VI.)

בָּטַח בָּלַע גָּבַהּ זָבַח זָנַח פָּצַח שָׁכַח צָמַח מָשַׁח סָלַח
דִּמַּע שָׁנַע:

No. XIII. (Comp. § 111 seq. also Par. V. etc.)

(a) רָדַף רָחַם רָחַק רָצַח רָעַשׁ רָשַׁע רָתַח רָתַק רָפַס
רָחַב:(b) בָּרַד גָּרַשׁ דָּרַד דָּרַשׁ זָרַע חָרַף כָּרַע שָׂרַשׁ שָׂרַץ
קָרַב:

(c) סָנַר מָסַר מָכַר כָּפַר מָהַר בָּזַר בָּעַר זָמַר גָּמַר דִּבֵּר:

No. XIV. (§ 224 seq. Par. IV.)

אֶבֶל אֶבֶק אֶנֶר אֶדֶם אֶדֶר אֶהֶב * אֶהֶל אֶזֶן אֶחֶר אֶלֶם
אֶמֶן:

No. XV. (§ 240 seq. Par. VII.)

אֶבֶר אֶחֶז * אֶכֶל אֶמֶר אֶסֶף * אֶהֶב * אֶהֶל אֶפֶה:

No. XVI. (§ 243 seq. Par. VIII.)

(a) יֶאֱל יֶבֶל יֶדֶע יֶכַח יֶלֶד יֶלֶף יֶסֶף יֶרֶד יֶקֶשׁ יֶשֶׁם יֶצֵא:
(b) יֶבֶשׁ יֶגַע יֶגֶר יֶקֶר יֶקֶץ יֶרֶשׁ יֶעֶף יֶעֶז יֶרֶט:

No. XVII. (§ 248 seq. Par. IX.)

יֶטֵב יֶלֶל יֶמֶר יֶנֶק יֶשֶׁר יֶמֶן יֶסֶר *:

No. XVIII. (§ 251 seq. Par. X.)

יֶנַח יֶצֵג יֶצֵת יֶצַע:—יֶסֶר יֶסֶר יֶצֶק יֶצֶר יֶשֶׁר:

No. XIX. (§ 252 seq. Par. XI.)

נֶבֶט נֶנַע נֶדֶר נֶבֶל נֶדֶף נֶטֶל נֶקֶם נֶזֶל נֶמֶל נֶצֶר נֶטֶשׁ:

No. XX. (§ 256 seq. Par. XII.)

פֶּזֶז פֶּלֶל פֶּלֶל פֶּנֶן פֶּלֶל זֶקֶק מֶלֶל מֶכֶךְ חֶמֶם טֶלֶל עֶלֶל
פֶּתֶת:

No. XXI. (§ 267 seq. Par. XIII. XIV.)

(a) תֶּוֹר שֶׁוֹר שֶׁוֹק שֶׁוֹב שֶׁוֹר עֶוֶר עֶוֶף סֶוֶג נֶוֶף כֶּוֶן
שֶׁוֹב אֶוֶר:

(b) גִּוַע חִוֵּר עֲוֹת :

(c) רִיב בֵּין דִּיג :

No. XXII. (§ 276 seq. Par. XV.)

בְּטָא בְּרָא גְמָא דְכָא חְטָא פְּלָא מְלָא (מְלָא) נְבָא נְצָא
צְבָא :

No. XXIII. (§ 280 seq. Par. XVI.)

בְּכָה בְּלָה דְחָה דְמָה זְכָה חְסָה פְּסָה פְּרָה מְנָה צָפָה
קִנָּה קָנָה קָרָה רָדָה שְׁנָה :

No. XXIV. (§ 293.)

שְׁפַת שָׂרַת שְׁחַת שְׁבַת צְמַת עֲשִׂת נָשִׁת :

NOUNS MASCULINE.

No. XXV. (§ 345 seq. Par. XXV.)

עִיר קוֹל לְבוּשׁ זְרוּעַ גֵּר נִיר כּוֹחַ צְדִיק גְּבוּר מְלָכוֹת
אֲבִיו :

No. XXVI. (§ 347 seq. Par. XXV.)

הֵיכַל מִיכַל אוֹצַר מוֹסֵר מִשְׁמֵר מַעְגָּל מַעְבֵּר מַעֲזִיז מַעְרָד
עוֹלָל גּוֹזֵל גּוֹרֵל שׁוֹלָל :

No. XXVII. (§ 350 seq. Par. XXV.)

קָדוֹשׁ עֲצוֹם מָלוּן רָעֲבוֹן אֲזוּר אֲמוֹן מְקוֹם מְצוּד דְּמוֹן
סְפִיחַ :

No. XXVIII. (§ 353 seq. Par. XXV.)

נָבַל חֹדֶשׁ יִשָּׁר רָחַב רָשַׁע חֲזָק עֲמָק עָקַר עֲנָב שָׁגַל זָהָב
בָּרַק בָּשָׂר:

No. XXIX. (§ 356 seq. Par. XXV.)

גָּדַר יֶרֶד גָּזַל אָרַךְ יָתַד קָצַר עָרַל פָּלַט עָתַק חָגַף יָבֵשׁ:

No. XXX. (§ 359 seq. Par. XXV.)

(1) *A* form, § 363.

אָבוּ אָדָו אָרוּ גָּפוּ חָרַב נָפֵשׁ עָבַד קָרוּ בַּעַל בַּעַר בָּחוּ
פָּתַע סָלַע פָּסַח לָחֵם רָחַם:

(2) *E* form, § 364.

בָּטָן בָּשָׂם דָּגַל זָבַח טָבַח יָתַר כָּלָא לָקַח נָשָׂר פָּגַר פָּסַל
נָטַע נָזַם חָקַר חָרַם חָשַׁק יָצַר עָדַר פָּתַח חָלַף עָמַק:

(3) *O* form, § 365.

אָבוּ אָחַל אָמַר גָּדַל אָרַח בָּחוּ בָּסַר שָׁעַל כָּפַר רָחַב
תָּאָר:

(4) *A* form in verbs עָרַ and עָרָ, § 366.

אָנוּ תָּתַנָּה אָיַל לָיַל צִיד שִׁית עִין בִּיר חִיז לִישׁ עִיט קִיז
עָוַל שָׂוָא (שָׂוָא):

(5) Forms derived from verbs לָחַ, § 367.

בָּעִי דָּחִי דָּלִי חָצִי מָחִי מָעִי סָחִי עָדִי רָעִי שָׁבִי תָּלִי דָּמִי
כָּלִי לָחִי מָרִי נָהִי בָּלִי:

O form of the same.

דְּכִי דְּלִי דְּפִי עָנִי רָאִי דְּמִי חֲרִי יִפִּי עָפִי:

(6) Inf. Segholates, § 368.

גִּבֹּר דְּוִי הֲדַס חֲשֵׁשׁ חֲתַת מְעַט—זֵאב פֶּאֶר רֵאֵם שְׂאֵר:

No. XXXI. (§ 371 seq. Par. XXV.)

אֵרֶח גִּדֵּר חֵבֶל חֲשֵׁב יוֹנֵק יוֹקֵשׁ יוֹצֵר יוֹתֵר פֶּהוּ פֶרֶם
סֹחֵר סוֹפֵר עוֹנֵן רוֹזֵן שׁוֹמֵר שׁוֹפֵט:

No. XXXII. (§ 374 seq. Par. XXV.)

תָּם רַב גּוֹ חוֹ חֹק מְמוֹד מְעוֹ דֵּר אִשׁ יֵל גָּג אֶף אֶמֶת חוֹף
עוֹ עֶצֶב קָטוֹן חֲרוּל זָמֵן לִשְׁד אֲשַׁנֵּב מִחֲשָׁף מְעַמֵּק אָדָם נָקוֹד
גִּבְנוֹ עֶקְרֵב בְּרוֹל:

No. XXXIII. (§ 377 seq. Par. XXV.)

יָפָה רֵאָה מְרֵאָה נָאוֹה רַעָה מְחַסָּה מְדוּה מוֹרָה מוֹזָה
מְזָרָה מְחַלָּה מְחַנָּה מְטָה מְכַסָּה:

NOUNS FEMININE.

No. XXXIV. (§ 380 seq. Par. XXVI.)

גְּדוּפָה גְּרֵשָׁה יְצוּקָה יְשׁוּעָה פְּעֻלָּה אֲכִילָה חֲלִיצָה פְּלֻמָּה
יְרִיעָה צִפִּירָה קְטוּרָה עוֹלָה תוֹעָה תְּהַלָּה תוֹרָה תְּנַגְרָה:

No. XXXV. (§ 383 seq. Par. XXVI.)

נִבְלָה חֲכָמָה נִקְמָה גִּפְלָאָה תִּפְאָרָה לְבָנָה תוֹעֵבָה מִצָּבָה
חֲמָה יָרָה מוֹעֵצָה כָּלָה:

No. XXXVI. (§ 387 seq. Par. XXVI.)

נִקְפָּה רִצְפָּה רִגְמָה אֲשָׁמָה פִּבְרָה יִשְׂרָה עֲצָלָה חֲרָפָה
חֲבִירָה עֲמִידָה אֲרַחָה מְהִרָה עֲקִבָּה קִרְחָה רִגְזָה:

No. XXXVII. (§ 390 seq. Par. XXVI.)

חוֹתָמַת פּוֹתֶרֶת אוֹלֶת מִצָּבֶת מִסְכָּת מִנְקַת מְמוֹשָׁלַת
מְלֻכָּדַת מוֹדֵעַת גִּלְגֻּלֶת שְׁלֻשֶׁת מִשְׁכָּרַת מִתְפַּנֶּת נִעְרָת
בִּשְׁת מִחֻלְקֶת:

PART II.

EASY SENTENCES FOR BEGINNERS.

1. אֱלֹהִים שׁוֹפֵט צַדִּיק:
2. אֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים:
3. כָּל־אִמֶּרֶת אֱלֹהִי צְרוּפָה:
4. דִּבֶּר אֱלֹהֵינוּ יְקוֹם לְעוֹלָם:
5. בְּלִבִּי צַפַּנְתִּי אִמְרָתְךָ:
6. מִדְּבַרְךָ פָּחַד לִבִּי:
7. אֶת־קוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמְרוּ:
8. לֹא תוֹסִפוּ עַל הַדָּבָר אֲשֶׁר אָנֹכִי מְצִיָּה אֶתְכֶם:
9. חוֹשֶׁךְ אֲמַרְיוֹ יוֹדַע דָּעַת:
10. וַהֲיִתָּה לַיהוָה הַמְּלוֹכָה:
11. יִרְאֵת יְהוָה רֵאשִׁית דָּעַת:
12. כְּסִילִים יִשְׁנְאוּ־דָעַת:
13. לֵב נָבוֹן יִקְנֶה־דָעַת:

14. יְהוָה יוֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הֶבֶל:
15. תַּהֲלֵת חֲכָמָה יִרְאֵת יְהוָה וְדַעַת קְדָשִׁים בִּינָה:
16. בָּרַב חֲכָמָה רַב־פֶּעַס וְיוֹסִיף דַּעַת יוֹסִיף מִכְּאוֹב:
17. אֱהֵב מוֹסֵר אֱהֵב דַּעַת וְשׂוֹנֵא תוֹכַחַת בָּעַר:
18. לִיהוָה הַמְּלוֹכָה וּמוֹשֵׁל בַּגּוֹיִם:
19. מַלְכוּתָךְ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדָר:
20. יְהוָה בְּשָׁמַיִם הֵכִין בֶּסֶאֱוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:
21. בֶּן חָכָם יִשְׁמַח אָב וּבֶן בָּסִיל תוֹנֵת אִמּוֹ:
22. רֹאשׁ עֲשֵׂה כַף רִמְיָה וְיֵד חֲרוּצִים תַּעֲשִׂיר:
23. בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רָשָׁעִים יִכְסֶה חֲמָס:
24. זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רָשָׁעִים יִרְקַב:
25. הוֹלֵךְ בַּתּוֹם יִלְךָ בַּטָּח וּמַעֲקֹשׁ דֶּרֶכּוֹ יוֹדֵעַ:
26. מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רָשָׁעִים יִכְסֶה חֲמָס:
27. בָּרַב דְּבָרִים לֹא יִדְּלֶל־פֶּשַׁע וְחוֹשֵׁף שְׁפָתָיו מִשְׁכִּיל:
28. בֶּסֶף גִּבְחָר לְשׁוֹן צַדִּיק לֵב רָשָׁעִים בְּמַעַט:
29. גֹּל אֶל־יְהוָה מַעֲשִׂיךְ וְיִכְנֹו מַחְשְׁבֹתֶיךָ:
30. יִרְאֵת יְהוָה מוֹסֵר חֲכָמָה וּלְפָנָי כְּבוֹד עֲנָוָה:

31. כֹּל־דֶּרֶכַי־אִישׁ יֵדָבֵר בְּעֵינָיו וְתִכְנֶן רֹחוֹת יְהוָה :
32. בַּחֲסֹד וְאַמֶּת יִכְפֹּר עֵזוֹ וּבִירְאָת יְהוָה סוּר מִרָע :
33. רָחוֹק יְהוָה מִרְשָׁעִים וְתַפְלֹת צְדִיקִים יִשְׁמָע :
34. לֵב אָדָם יַחֲשֹׁב דַּרְכּוֹ וַיהוָה יִכִּין צַעְדּוֹ :
35. תִּזְעַבְמָּ מִלְכִּים עֲשׂוֹת רָשָׁע פִּי בְצַדִּיקָה יִכּוֹן פִּסָּא :
36. קִנְיַת־חֲכָמָה מִה־טוֹב מִחֲרוּץ וּקְנוֹת בִּינָה גִבְחָר מִבִּסָּף :
37. לִפְנֵי־שֹׁפֵר גָּאוֹן וְלִפְנֵי כְשָׁלוֹן גִּבָּה רֹיחַ :
38. יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דֶּרֶכ־מָוֶת :
39. עֲטֹרַת תְּפָאֶרֶת שִׁיבָה בְּדֶרֶךְ צִדִּיקָה תִּפְצֹא :
40. אִישׁ תִּהְפָּכּוֹת יִשְׁלַח מָדוֹן וְנִרְנָן מִפֶּרִיד אֱלוֹהִי :
41. טוֹב אֶרֶץ אֲפִים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּבֶד עִיר :
42. טוֹב פֶּת חֲרָבָה וְשִׁלּוּחַ־בָּהּ מִבֵּית מָלֵא זְבַח־קִיר :
43. מִצָּרָה לִבְסָף וְכוֹר לְזֹהָב וּבַחֲזֹן לְבוֹת יְהוָה :
44. מִכֶּסֶה־פֶּשַׁע מִבִּקּוֹשׁ אֲהַבָּה וְשָׁנָה בְּדַבָּר מִפֶּרִיד אֱלוֹהִי :
45. מְשִׁיב רָעָה תַּחַת טוֹבָה לֹא־תִמוֹשׁ רָעָה מִבֵּיתוֹ :
46. פּוֹטֵר מִים רֹאשִׁית מָדוֹן וְלִפְנֵי הַתְּנַלְעֶה הָרִיב נְטוּשׁ :

47. בְּכָל־עֵת אֶהֱבֶה הָרַע וְאֶח לְצָרָה יוֹלֵד:
48. אֶהֱבֶה פֶשַׁע אֶהֱבֶה מַצָּה מִגְבִּיָּה פֶתַח מִבְּקֶשׁ־שָׁבֵר:
49. כַּעַס לֹא־בִי בֶן כָּסִיל וּמִמָּר לְיוֹלֶדֶתוֹ:
50. שִׁפְתֵי כָסִיל יִבְאוּ בְרִיב וּפִיו לְמַהֲלָמוֹת יִקְרָא:
51. פִּי כָסִיל מִחֲתָה־לּוֹ וּשְׁפָתָיו מוֹקֵשׁ נַפְשׁוֹ:
52. נָם מִתְרַפֶּה בְּמִלֵּאכָתּוֹ אֵח הוּא לְבַעַל מִשְׁחִית:
53. מִגְדֵּל־עֵז שֵׁם יְהוָה בּוֹ־יִרוֹץ צַדִּיק וְנִשְׁגָּב:
54. מִשִּׁיב דָּבָר בְּטָרֶם יִשְׁמַע אֲנֹלֶת הִיא־לוֹ וּכְלָמָה:
55. רוּחַ אִישׁ יִכְלֹל מִחֲלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנֶּה:
56. מוֹת וְחַיִּים צִיד־לִשׁוֹן וְאַהֲבִיָּה יֵאָכֵל פְּרִיָּה:
57. בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאֵץ בְּרַגְלִים חוֹטֵא:
58. עַד שְׁקָרִים לֹא יִנָּקָה וַיִּפִּיחַ כְּזָבִים לֹא יִמְלֹט:
59. עַד שְׁקָרִים לֹא יִנָּקָה וַיִּפִּיחַ כְּזָבִים יֵאָבֵד:
60. בֵּית וְחוֹן נִחֲלַת אֲבוֹת וּמִיָּהוּהָ אִשָּׁה מִשְׁפָּלַת:
61. שִׁמֵּר מִצְוָה שִׁמֵּר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוֹמֵת:*
62. שָׁמַע עֲצָה וְקִבֵּל מוֹסֵר לִמְעַן תִּחַפֶּם בְּאַחֲרִיתָד:
63. רַבּוֹת מִחֲשָׁבוֹת בְּלִב־אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם:

64. לֵץ תִּיזֶן הֶמָּה שֹׁכֵר וְכָל־שֹׁנֶה בּוֹ לֹא יִחָפֵס :
65. רַב־אָדָם יִקְרָא אִישׁ חֲסִדוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא :
66. מִי־אָמַר זִכְרִי לִבִּי שֶׁחֲרָתִי מִחַטָּאתִי :
67. אֲזֶן שִׁמְעֵת וְעֵינַי רְאָה יְהוָה עָשָׂה גַם־שִׁנְיָהֶם :
68. אֶל־תֵּאָהֱב שֹׁנֶה פֹרֶת־וְרֹשׁ פֶּקַח עֵינָיו שִׁבְע־לֶחֶם :
69. מִקָּלֵל אָבִיו וְאִמּוֹ יִדְעֶה גֵרוֹ בְּאִשּׁוֹן חֶשֶׁד :
70. פְּלִגְיָמִים לִב־מֶלֶךְ בִּיד־חֹזֶה עַל־כָּל־אֲשֶׁר יִחַפֵּץ
יִטְנוּ :
71. אִישׁ מִחֲסוֹר אֶהֱב שְׂמִיחָה אֶהֱב יֵין וְשִׁמֶן לֹא יַעֲשִׂיר :
72. זָבַח רָשָׁעִים תוֹעֵבָה אַף פִּירִיזְמָה יִבְאֲנוּ :
73. עֲשִׂיר וְרֹשׁ נִפְגְּשׁוּ עֲשִׂה כָלֶם יְהוָה :
74. שׂוֹחָה עֲמֻקָּה פִי זָרוֹת זְעִים יְהוָה יִפּוֹל־שָׁם :
75. אָמַר לְרָשָׁע צִדִּיק אֲתָה יִקְבְּהוּ עַמִּים יוֹעֲמֻדוּהוּ
לְאֵמִים :
76. אֱלֹהִים יַחַנְנוּ וַיִּבְרְכֵנוּ יָאֵר פָּנָיו אֶתָּנוּ : לְדַעַת בְּאֶרֶץ
דִּרְבָּךְ בְּכָל־גּוֹיִם יִשְׁוַעֲתָךְ :
77. כָּל־תָּה לְתִשְׁוַעֲתָךְ נִפְשִׁי לְדִבְרְךָ יִחַלְתִּי : כָּרוּ עֵינַי
לְאִמְרֹתֶךָ לֵאמֹר מִתִּי תִנְחַמְנִי :
78. רַבִּים מִכְאוּבִּים לְרָשָׁע וְהַבּוֹשֵׁת בִּיהוָה חֶסֶד יִסּוּבְּנִי :

79. בְּדִבֵּר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּיָהּ פִּיּוֹ כָּל־צִבְאָם:
80. אֲשֶׁר־יִהְיֶה אֱלֹהֵיוּ הָעַם בָּחַר לְנַחֲלָה לָּוִי:
81. חָנָה מִלֵּאדָּה־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:
82. מַעֲמֹו וְרָאוּ כִּי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה הַנֶּפֶר יַחֲסֶה־בּוֹ:
83. קָרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ:
84. יְהוָה בְּהַשְׁמִים חֲסִדָּךְ אֲמוֹנֶתְךָ עַד־שָׁחֲקִים:
85. צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תַּהוֹם רַבָּה אָדָם וּבִהְמוֹה תוֹשִׁיעַ יְהוָה:
86. מִהַיָּקָר חֲסִדָּךְ אֱלֹהִים וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יַחֲסִיוֹ:
87. מִיְּהוָה מַצְעֲדֵי־נֶגֶד כְּוֹנְנֵו וְדִרְבּוֹ יַחֲפֹץ:
88. כִּי־יִפֹּל לֹא יוֹטֵל כִּי־יִהְיֶה סוּמָךְ יְדֹו:
89. אֲשֶׁר־יִמְשֹׁכֵל אֶל־דָּל בְּיוֹם רָעָה יִמְלֹטְהוּ יְהוָה:
90. כָּל־הָעַמִּים תִּקְעוּ־כַף הָרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: כִּי־יִהְיֶה עֲלֵיוֹן גּוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:
91. הִזְאֹת יִדְעַת מְנִי־עַד מְנֵי שָׁיִם אָדָם עַל־יֶאֱרֹץ: כִּי רִנֵּנָת רָשָׁעִים מִקְרֹב וּשְׂמִיחַת חֲנֹף עַד־יִרְגֹעַ:
92. הֲלֹא־אֱלֹהֵי נְבִיָה שָׁמַיִם וְרָאָה רֹאשׁ כּוֹכָבִים כִּי־רָמוּ: וְאָמַרְתָּ מִה־יָדַע אֵל הַבָּעַד עֶרְפֹּל יִשְׁפּוֹט:

93. מַה־יִצְדָּק אָנוּשׁ עַם־אֵל וּמַה־יִּזְכֶּה יְלוּד אִשָּׁה: הֵן
עַד־רֶחַח וְלֹא יֵאָהֵיל וְכֹכָבִים לֹא־זָפוּ בְּעֵינָיו: אַף
בִּי־אָנוּשׁ רַמָּה וּבֹן־אָדָם תּוֹלָעָה:
94. הֵן קָדָם אֶהְיֶה וְאֵינְנִי וְאַחֹר וְלֹא־אֶבִּין לוֹ: שְׂמֹאול
בַּעֲשָׂתוֹ וְלֹא אָחֻז יַעֲמֹף יָמָיו וְלֹא אֶרְאֶה:
95. וַיַּעַן אִיּוֹב וַיֹּאמֶר: אֲמַנָּם יַדַּעְתִּי כִּי־כֵן וּמַה־יִצְדָּק
אָנוּשׁ עַם־אֵל: אִם יִחַפֵּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ אַחַת
מִבְּנֵי־אֱלֹהִים:
96. גַּם אֹרֶר רְשָׁעִים יִדְעֶךָ וְלֹא־יִנָּה שְׁבִיב אִשּׁוֹ: אֹרֶר
חֶשֶׁד בְּאַחֲלֹו וְנִרְוֹ עָלָיו יִדְעֶךָ:
97. בִּי מַה־תִּקְנֹת חֲנֹף בִּי יִבְצַע בִּי יֵשֶׁל אֱלֹהִים נַפְשׁוֹ:
הִצַּעַקְתּוֹ יִשְׁמַע אֵל בִּי־תִבּוֹא עָלָיו צָרָה:
98. אֲכֹן רוּח־הָיָא בְּאַנּוּשׁ וְנִשְׁמַת שְׁדֵי תַבִּינָם: לֹא־
רַבִּים יִחַפְּמוּ וְזִקְנִים יִבְיֹנוּ מִשְׁפָּט:
99. הָוֵאל בְּבִיר וְלֹא יִמָּאֵס בְּבִיר כַּחַ לֵב: לֹא־יִחַיָּה
רָשָׁע וּמִשְׁפָּט עֲנִיִּים יִתֵּן:
100. וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר: הֵן קָלְתִּי מָה אֲשִׁיבְךָ
יָדִי שְׂמֹתִי לְמוֹפִי: אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה וּשְׁתִּימָם
וְלֹא אוֹסִיף:

PART III.

SELECT PORTIONS OF THE HEBREW SCRIPTURES, IN PROSE AND POETRY.

I. *The original creation of the heavens and the earth, and the primitive state of the latter ; GEN. I, 1, 2.*

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
2 וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :

II. *The work of the first day ; GEN. I, 3—5.*

3 4 וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר : וַיֵּרָא אֱלֹהִים אֶת־
הָאֹר בִּיטּוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ :
5 וַיִּקְרָא אֱלֹהִים לָאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב
וַיְהי־בֹקֶר יוֹם אֶחָד :

III. *The work of the second day ; GEN. I, 6—8.*

6 וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין
7 מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־הַרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרָקִיעַ
8 וַיְהי־כֵן : וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־
בֹקֶר יוֹם שֵׁנִי :

IV. *The work of the third day ; GEN. I, 9—13.*

- 9 וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם
 10 אֶחָד וַתֵּרָאָה הַיַּבְשָׁה וַיְהִי-כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
 אֶרֶץ וּלַמָּקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב:
 11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ וְזֶרַע
 עֵץ פְּרִי עֵשֶׂה פְּרִי לַמִּינֹו אֲשֶׁר זֶרְעוּ-בּוֹ עַל-הָאָרֶץ
 12 וַיְהִי-כֵן: וַתּוּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ וְזֶרַע לַמִּינֵהוּ
 וַעֲצֵי עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעוּ-בּוֹ לַמִּינֵהוּ וַיֵּרָא אֱלֹהִים
 13 כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:

V. *The work of the fourth day ; GEN. I, 14—19.*

- 14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים
 15 וּשְׁנָיִם: וַהֲיוּ לְמֹאזֹוֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ
 16 וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-
 הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאֹר הַקָּטָן
 17 לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים
 18 בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ: וּלְמֹשֶׁל בַּיּוֹם
 וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים
 19 כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי:

VI. *The work of the fifth day ; GEN. I, 20—23.*

- 20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
 21 יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים

אֶת־הַתַּיִמִּים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמִשֶׁת
 אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל־עוֹף כְּנָף לְמִינֵהוּ
 וַיֹּרֶא אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֶת־הַיּוֹם לֵאמֹר
 22
 פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיּוֹם וְהָעוֹף יִרְבַּ בָּאָרֶץ׃
 23
 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃

VII. *The work of the sixth day; GEN. I, 24—31.*

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
 24
 וְרֶמֶשׂ וְחַי־תוֹ־אָרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־
 25
 חַי־ת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־
 26
 רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיֹּרֶא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת
 הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ
 27
 הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיְבָרֵא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ
 בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃
 28
 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
 29
 הַשָּׁמַיִם וּבְכָל־חַיַּי הַרְמִשֶׁת עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים
 הִנֵּה נֹתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי
 כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פִּרְיָעוּץ זֶרַע זָרַע
 30
 לָכֶם יִהְיֶה לְאֹכְלָהּ׃ וּלְכָל־חַיַּי הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם
 וּלְכָל רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־
 31
 יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן׃ וַיֹּרֶא אֱלֹהִים אֶת־כָּל־
 אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 הַשֵּׁשִׁי׃

VIII. *The original institution of the Sabbath ;*

GEN. II, 1—3.

2, 1 וַיְבָרֶךְ הָאֱלֹהִים וְהָאָרֶץ וְכָל־צִבְאָם׃ וַיְבָרֶךְ אֱלֹהִים בְּיוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי
3 מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־
בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

IX. *The formation of man, and the condition in which he
was at first placed ; GEN. II, 7—17.*

7 וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה וַיִּפַּח
8 בְּאַפּוֹ נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ וַיִּטַּע
יְהוָה אֱלֹהִים נֹדֶבְעָדָן מִקֶּדֶם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם
9 אֲשֶׁר יִצֵּר׃ וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ
נֶחֱמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן
10 וְעֵץ הַדַּעַת טוֹב וְרָע׃ וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת־
11 הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעַת רָאשִׁים׃ שֵׁם הָאֶחָד
פִּישׁוֹן הוּא הַסִּבְבַּב אֶת כָּל־אֶרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם
12 הַזָּהָב׃ וַיִּזְהַב הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלָח וְאֶבֶן
13 הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבְבַב אֶת כָּל־
14 אֶרֶץ פּוּשׁ׃ וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל הוּא הַחֵלְדַּךְ
15 קְדַמַּת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת׃ וַיִּקַּח יְהוָה
אֱלֹהִים אֶת־הָאָדָם וַיְנַחֲהוּ בְּגִן־עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה׃
16 וַיִּצֹו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מְכַל עֵץ־הָגֶן אָכַל
17 תֹאכַל׃ וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי
בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃

X. *The formation of woman ; GEN. II, 18—25.*

- 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִית הָאָדָם לְבַדּוֹ
 19 אַעֲשֶׂה־לּוֹ עֶזְרָא כְּנֶגְדּוֹ: וַיִּצַּר יְהוָה אֱלֹהִים מִן־הָאָדָמָה
 כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם
 לִרְאוֹת מִה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם נֶפֶשׁ
 20 חַיָּה הִוא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה
 וְלָעוֹף הַשָּׁמַיִם וּלְכָל־חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזְרָא
 21 כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדָּמָה עַל־הָאָדָם וַיִּישָׁן
 22 וַיִּקַּח אֶחָת מִצִּלְעָתוֹ וַיִּסְגֵּר בָּשָׂר תַּחְתָּנָה: וַיִּבֶן יְהוָה
 אֱלֹהִים אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיִּבְאֶהָ
 23 אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעָם עָצָם מֵעַצְמִי
 וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ
 24 זֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק
 25 בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִיו שְׁנֵיהֶם עֶרְוָמִים
 הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשֻׁוּ:

XI. *Temptation and fall of the first parents of the human race ; GEN. III, 1—7.*

- 1 וַהֲנַחֵשׁ הָיָה עֶרְוָם מִכָּל־חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה
 אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא
 2 תֹאכְלוּ מִכָּל־עֵץ הָגֶן: וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ
 3 מִפְּרִי עֵץ־הָגֶן נֹאכָל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־
 4 תָּמֻתוּ: וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמֻתוּן:
 5 כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם

6 וְהִיטֵם בְּאֱלֹהִים יָרְעִי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה בִּי
טוֹב הָעֵץ לִמְאֹכֶל וְכִי תֹאמַרְהָ הִוא לְעֵינַיִם וּנְחַמְדָּה הָעֵץ
לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּו וַתֹּאכַל וַתִּתֵּן גַּם לְאִשְׁתָּה עִמָּה
7 וַיֹּאכַל: וַתִּפְקְחֶנָּה עֵינֶי שְׁנֵיהֶם וַיֵּדְעוּ בִּי עֵרְוָם הֵם
וַיִּתְּפְרוּ עֲלֶהָ תֹאנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת:

XII. *Trial and condemnation of the same, for their first offence ; GEN. III, 8—19.*

8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בְּגֶן לְרוּחַ
הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
9 בַּתְּרוֹף עֵץ הָגֶן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
10 וַיֹּאמֶר לוֹ אֵיפָּה: וַיֹּאמֶר אֶת־קֹלְךָ שָׁמָּעִתִּי בְּגֶן וַאֲיִרָא
11 כִּי־עֵרַם אָנֹכִי וַאֲחַבֵּא: וַיֹּאמֶר מִי הִנִּיד לָךְ בִּי עֵרָם
אֹתָהּ הַמֹּדֵהֶעֶץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכַל־מִמֶּנּוּ
12 אֲכַלְתָּ: וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא
13 נִתְּנָה־לִּי מִדֶּהֶעֶץ וַאֲכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה
מַה־זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂאֲנִי וַאֲכַל:
14 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ בִּי עָשִׂיתָ זֹאת אֲרוּר
אָתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־נִחְנֹךְ תֵּלֶךְ
15 וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: וַאֲיִבָּהּ אִשִּׁית בֵּינְךָ וּבֵין
הָאִשָּׁה וּבֵין זֶרַעָךְ וּבֵין זֶרַעָהּ הִוא יִשׁוּפֹךְ רֹאשׁ וְאֹתָהּ
16 תִּשׁוּפֶנּוּ עֶקֶב: אֶל־הָאִשָּׁה אָמַר הִרְבָּה אֲרִבָּהּ עֲצָבוֹךָ
וְהִרְבָּה בְּעָצֵב תֵּלְדִי בָנִים וְאֶל־אִישׁךָ תִּשְׁתַּקְּטָךְ וְהִוא
17 יִמְשַׁלְּבֶךָ: וְלָאָדָם אָמַר בִּי שָׁמָּעִתָּ לְקוֹל אִשְׁתְּךָ
וַתֹּאכַל מִדֶּהֶעֶץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
אֲרוּרָה הָאָדָמָה בְּעִבּוּרָךְ בְּעֲצָבוֹ תֹאכְלֶנָּה כָּל יְמֵי

- 18 חַיִּידִּי: וְקוֹץ וְדִרְדֵּר תַּצְמִיחַ לָךְ: וְאָכַלְתָּ אֶת־עֵשֶׂב
 19 הַשָּׂדֶה: בִּזְעַת אֶפֶיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶבְךָ אֶל־
 הָאָדָמָה בִּי מִמֶּנֶּה לִקְחַת פִּי־עֵפֶר אֹתָהּ: וְאֶל־עֹפֶר
 תָּשׁוּב:

XIII. *Wickedness and condemnation of the Antediluvians ; GEN. VI, 5—8.*

- 5 וַיֵּרָא יְהוָה בִּי רְבֵּה רָעַת הָאָדָם בָּאָרֶץ: וְכָל־יֵצֵר
 6 מַחְשַׁבַת לְבָבוֹ רָק רָע כָּל־הַיּוֹם: וַיִּגַּחַם יְהוָה בִּי־עֲשֵׂה
 7 אֶת־הָאָדָם בָּאָרֶץ: וַיִּתְּעַצֵּב אֶל־לְבוֹ: וַיֹּאמֶר יְהוָה
 אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה
 מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם בִּי
 8 נַחֲמָתִי בִּי עֲשִׂיתִם: וְנָח מֵצָא חַן בְּעֵינֵי יְהוָה:

XIV. *The threat of their destruction repeated. Noah is commanded to build an ark, for the safety of himself and family ; GEN. VI, 13—22.*

- 13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּנָא לִפְנֵי פִי־מַלְאָה
 הָאָרֶץ חָמָס מִפְּגִיהֶם וְהִנֵּנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:
 14 עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גִפְרִית קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה
 15 וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר: וְזֶה אֲשֶׁר תַּעֲשֶׂה
 אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְדָּה הַתֵּבָה חֲמִשִּׁים אַמָּה
 16 רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ: צֹהַר תַּעֲשֶׂה לַתֵּבָה
 וְאֶל־אַמָּה תַּכְלִיכָהּ מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ
 17 תָּשִׂים תַּחְתִּיתִים שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה: וְאֲנִי הִנֵּנִי
 מֵבִיא אֶת־הַמָּבּוּל מִיָּם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר
 אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ
 18 יָגוּעַ: וְהִקְמָתִי אֶת־בְּרִיתִי אִתָּךְ: וּבָאתִי אֶל־הַתֵּבָה

- 19 אֶתָּה וּבְנֶיךָ וְאִשְׁתֶּךָ וְנָשֵׁי־בְנֶיךָ אִתָּךְ: וּמִכָּל־הַחַי
מִכָּל־בֶּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל־הַתֶּבֶה לְהַחֲיֹת אִתָּךְ
20 זָכָר וּנְקֵבָה יִהְיוּ: מִדְּעוֹף לְמִינֵהוּ וּמִדְּהֶבֶה־מָה לְמִינָהּ
מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ
21 לְהַחֲיֹת: וְאַתָּה קַח־לְךָ מִכָּל־מֵאֵכֶל אֲשֶׁר יֵאָכֵל
22 וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לְךָ וּלְהֶם לְאֹכֶלָה: וַיַּעַשׂ נֹחַ כְּכֹל
אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֹּן עָשָׂה:

XV. *Entrance into the ark, and prevalence of the flood;*
GEN. VII, 7—24.

- 7 וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֶּבֶה
8 מִפְּנֵי מִי הַמַּבּוּל: מִדְּהֶבֶה־מָה הַטְּהוֹרָה וּמִדְּהֶבֶה־מָה
אֲשֶׁר אֵינָנָה טָהֳרָה וּמִדְּעוֹף וְכָל אֲשֶׁר־רֶמֶשׂ עַל־
9 הָאֲדָמָה: שְׁנַיִם שְׁנַיִם בָּאוּ אֵלֶיךָ אֶל־נֹחַ אֶל־הַתֶּבֶה זָכָר
10 וּנְקֵבָה בְּאִשֶּׁר צִוָּה אֱלֹהִים אֶת־נֹחַ: וַיְהִי לְשִׁבְעַת
11 הַיָּמִים וּמִי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ: בַּשָּׁנָה שְׁש־מֵאוֹת
שָׁנָה לַחַי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בִשְׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ
בַּיּוֹם הַזֶּה נִבְקְעוּ כָל־מַעֲיָנוֹת תְּהוֹם רַבָּה וְאַרְבַּת
12 הַשָּׁמַיִם נִפְתְּחוּ: וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם
13 וְאַרְבָּעִים לַיְלָה: בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־יָחֶם
וַיִּפֹּת בְּנֵי־נֹחַ וְאִשְׁתּוֹ נֹחַ וּשְׁלֹשֶׁת נָשֵׁי־בָנָיו אִתָּם אֶל־
14 הַתֶּבֶה: הָפָה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ
וְכָל־הָרֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־דְּעוֹף
15 לְמִינֵהוּ כָל צֹפּוֹר כָּל־כָּנָף: וַיָּבֹאוּ אֵלֶיךָ אֶל־הַתֶּבֶה
16 שְׁנַיִם שְׁנַיִם מִכָּל־הַבֶּשָׂר אֲשֶׁר־בּוֹ רֵיחַ חַיִּים: וַהֲבֵאִים

- זָכַר וַיִּנְקֶבֶה מִכָּל־בֶּשֶׁר בָּאוּ כַּאֲשֶׁר צִוָּה אֱלֹהִים
 17 וַיִּסְנֹר יְהוָה בַּעֲדוֹ: וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־
 הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֶּבֶה וְתָרֶם מֵעַל
 18 הָאָרֶץ: וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתִּלָּךְ
 19 הַתֶּבֶה עַל־פְּנֵי הַמַּיִם: וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־
 הָאָרֶץ וַיִּכְסּוּ כָל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־
 20 הַשָּׁמַיִם: חֹמֶשׁ עֶשְׂרֵה אַמָּה מְלֻמָּעָה גָבְרוּ הַמַּיִם
 21 וַיִּכְסּוּ הַהָרִים: וַיִּגָּע כָּל־בֶּשֶׁר הַרְמֵשׁ עַל־הָאָרֶץ בַּעֲוֹף
 וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרֵץ הַשָּׂרֵץ עַל־הָאָרֶץ וְכָל־
 22 הָאָדָם: כָּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאָפִיו מִכָּל אֲשֶׁר
 23 בַּחַרְבָּה מוֹתוֹ: וַיָּמוּח אֶת־כָּל־הַיָּקוּם אֲשֶׁר עַל־פְּנֵי
 הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם
 וַיָּמוּחוּ מִן־הָאָרֶץ וַיִּשְׁאָר אֲדָנָהּ וְאֲשֶׁר אִתּוֹ בַּתֶּבֶה:
 24 וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמֵאת יוֹם:

XVI. *Abatement of the flood. Noah and his family quit the ark; GEN. VIII, 1—20.*

- 1 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
 אֲשֶׁר אִתּוֹ בַּתֶּבֶה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֻׁבוּ
 2 הַמַּיִם: וַיִּסְכְּרוּ מַעֲיֵנֹת תְּהוֹם וַאֲרֵבַת הַשָּׁמַיִם וַיִּכָּלֵא
 3 הַנֶּשֶׁם מִן־הַשָּׁמַיִם: וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּוֹף
 4 וָשׁוּב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאת יוֹם: וַתֵּנַח
 הַתֶּבֶה בַּחֹדֶשׁ הַשְּׁבִיעִי בִּשְׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל
 5 הָרִי אֲרָרָט: וְהַמַּיִם הָיוּ הַלֹּוֹף וַחֲסֹר עַד הַחֹדֶשׁ
 הָעֲשִׂירִי בַּעֲשִׂירִי בָּאָחֵר לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הַהָרִים:
 6 וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֶּבֶה

- 7 אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יְצוֹא וְשׁוֹב עַד־
 8 יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֹתוֹ
 9 לִרְאוֹת הַקִּלּוֹ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצָאָהּ
 הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי־
 מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ
 10 אֵלָיו אֶל־הַתֵּבָה: וַיַּחֲל עוֹד שְׁבַעַת יָמִים אַחֲרֵיהֶם וַיִּסַּף
 11 שְׁלַח אֶת־הַיּוֹנָה מִן־הַתֵּבָה: וַתָּבֵא אֵלָיו הַיּוֹנָה לַעֲת
 עָרֵב וְהִנֵּה עֲלֵה־זֵית טָרַף בְּפִיהָ וַיֵּדַע נֹחַ כִּי־קִלּוֹ
 12 הַמַּיִם מֵעַל הָאָרֶץ: וַיַּחֲל עוֹד שְׁבַעַת יָמִים אַחֲרֵיהֶם
 13 וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסָפָה שׁוֹב־אֵלָיו עוֹד: וַיְהִי
 בְּאַחַת וָשֶׁש־מְּאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חֲרָבּוֹ
 הַמַּיִם מֵעַל הָאָרֶץ וַיִּסָּר נֹחַ אֶת־מִכְסֵּה הַתֵּבָה וַיֵּרָא
 14 וְהִנֵּה חֲרָבּוֹ פְּנֵי הָאֲדָמָה: וּבַחֹדֶשׁ הַשְּׁנִי בְּשַׁבְעָה
 וַעֲשָׂרִים יוֹם לַחֹדֶשׁ יִבְשָׁה הָאָרֶץ:
 16 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר: צֵא מִן־הַתֵּבָה
 17 אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי־בְנֶיךָ אִתְּךָ: כָּל־הַחַיָּה
 אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשֶׁר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ
 הָרֹמֵשׁ עַל־הָאָרֶץ הוֹצֵא אִתְּךָ וּשְׂרָצוֹ בָּאָרֶץ וּפְרֹו וּרְבֹו
 18 עַל־הָאָרֶץ: וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ:
 19 כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל רֹמֵשׁ עַל־הָאָרֶץ
 20 לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֵּבָה: וַיָּבֹו נֹחַ מִזִּבְחַ לַיהוָה
 וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל
 עֹלֹת בְּמִזְבֵּחַ:

XVII. *The building of Babel, and the confusion of languages; GEN. XI, 1—9.*

1 וַיְהִי כִלְהָאֲרֵץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים: וַיְהִי
בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶה בְּאֶרֶץ שֹׁנֵנִי וַיֵּשְׁבוּ שָׁם:
2 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה
לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְּבָנָה לְאַבֵּן וַהַחֲמֹר הָיָה לָהֶם
3 לְחֵמֶר: וַיֹּאמְרוּ הִבֵּה | נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ
בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפֹץ עַל־פְּנֵי כָל־הָאָרֶץ:
4 וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ
5 בְּנֵי הָאָדָם: וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אֶחָת
6 לְכָל־ם זֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֹר מֵהֶם כָּל
7 אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: הִבֵּה נִרְדָּה וְנִבְלָה שֵׁם שְׁפָתָם
8 אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ: וַיִּפֹּץ יְהוָה אֹתָם
9 מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחֲדְלוּ לִבְנֹת הָעִיר: עַל־כֵּן
קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל יְהוָה שִׁפְתֵי כָל־הָאָרֶץ
וַיִּשְׁם הִפְיֹצִם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ:

XVIII. *The calling of Abraham, and the first promise made to him; GEN. XII, 1—4.*

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ־ךָ וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ: וַאֲעֵשֶׂךָ לְגֹי
3 גָּדוֹל וְאֶבְרָכְךָ וְאֶגְדַּלְתָּ שְׁמֶךָ וַהֲיָה בְּרָכָה: וְאֶבְרָכָה
מִבְּרַכֶּיךָ וּמִקְלָלֶיךָ אֲאָר וְנִבְרַכְו בְּךָ כָּל מִשְׁפַּחַת
4 הָאָדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אֹתוֹ לוֹט וְאַבְרָם בְּרוֹחָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בְּצֵאתוֹ מִחָרָן:

* קמץ בז"ק

XIX. *The second promise made to Abraham, while residing at Mamre; GEN. XV, 1—6.*

1 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם
בְּמַחֲזֵה לְאֹמֶר אֶל־תִּירָא אַבְרָם אֲנִי מְגֹן לְךָ שְׂכָרְךָ
2 הָרַבָּה מְאֹד: וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מַה־תִּתֶּנְוּ לִי
וְאֲנִי הוֹלֵךְ עִרְיָי וּבֹדֶמֶשֶׁק בֵּיתִי הוּא דֹמֶשֶׁק
3 אֵלֶיעֶזֶר: וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נִתְּנָה זֶרַע וְהִנֵּה
4 בְּרִיתִי יוֹרֵשׁ אֹתִי: וְהִנֵּה דְּבַר־יְהוָה אֵלָיו לֵאמֹר
לֹא יִירָשְׁךָ זֶה כִּי־אִם אִשְׁרָא יֵצֵא מִמֶּעֶד הוּא יִירָשְׁךָ:
5 וַיֵּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבְטֵנָא הַשְׁמִימָה וּסְפֹר
הַכּוֹכָבִים אֲסִתּוּכֵל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
6 זִרְעֶךָ: וְהָאֱמֹן בִּיהוָה וַיַּחֲשֹׁבָה לוֹ צְדָקָה:

XX. *The third promise made to Abraham, at Mamre; GEN. XVII, 1—8.*

1 וַיְהִי אַבְרָם בְּרִית־שָׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שְׁדֵי הַתְּהֵלֶךְ לְפָנַי
2 וְהָיָה תָמִים: וְאַתָּנָה בְּרִיתִי בֵינִי וּבֵינְךָ וְאַרְבָּה
3 אוֹתָךְ בְּמֵאֹד מְאֹד: וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיִּדְבֹּר
4 אֹתוֹ אֱלֹהִים לֵאמֹר: אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ
5 לְאָב הַמּוֹן גּוֹיִם: וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם
וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אֲב־הַמּוֹן גּוֹיִם נִתְּתִיד:
6 וְהִפְרֵתִי אִתְּךָ בְּמֵאֹד מְאֹד וְנִתְּתִיד לְגוֹיִם וּמְלָכִים
7 מִמֶּךָ יֵצְאוּ: וְהִקְמַתִי אֶת־בְּרִיתִי בֵינִי וּבֵינְךָ וּבֵין
8 זִרְעֶךָ אַחֲרֶיךָ לְדִרְתָּם לְבְרִית עוֹלָם לְהָיוֹת לְךָ לְאֱלֹהִים
וּלְזִרְעֶךָ אַחֲרֶיךָ: וְנָתַתִּי לְךָ וּלְזִרְעֶךָ אַחֲרֶיךָ אֵת

אֶרֶץ מִגְרִיד אֶת כָּל־אֶרֶץ כְּנָעַן לְאַחֲזֹת עוֹלָם וְהָיִיתִי
לָהֶם לֵאלֹהִים :

XXI. *Abraham offering up his son ; GEN. XXII, 1—19.*

- 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
- 2 אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי : וַיֹּאמֶר
- קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָת אֶת־יִצְחָק
- וְלִדְּלֶךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לַעֲלֹה עַל אֶחָד
- 3 הֶהָרִים אֲשֶׁר אָמַר אֱלֹד : וַיִּשְׁכֹּם אַבְרָהָם בַּבֶּקֶר
- וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי גַעְרָיו אֹתֹו וְאֵת
- יִצְחָק בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיִּלְד אֶל־הַמָּקוֹם
- 4 אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים : בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם
- 5 אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק : וַיֹּאמֶר אַבְרָהָם
- אֶל־גַּעְרָיו שְׁבוּ־לִכֶּם פֹּה עִם־הַחֲמֹור וְאֲנִי וְהַנֶּעֱר גִּלְכָּה
- 6 עֲרִפָּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם : וַיָּקָה אַבְרָהָם אֶת־
- עֵצִי הָעֹלָה וַיִּשֶׁם עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ
- 7 וְאֶת־הַמֶּאֱכָלֶת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו : וַיֹּאמֶר יִצְחָק אֶל־
- אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר
- 8 הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיָּה הִשָּׂה לַעֲלֹה : וַיֹּאמֶר אַבְרָהָם
- אֱלֹהִים יִרְאֶה־לוֹ הִשָּׂה לַעֲלֹה בְנִי וַיִּלְכוּ שְׁנֵיהֶם
- 9 יַחְדָּו : וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִן
- שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־
- יִצְחָק בְּנֹו וַיִּשֶׁם אֹתֹו עַל־הַמִּזְבֵּחַ מִמָּוֶעַל לָעֵצִים :
- 10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדֹו וַיִּקַּח אֶת־הַמֶּאֱכָלֶת לְשַׁחַט
- 11 אֶת־בְּנֹו : וַיִּקְרָא אֵלָיו מִלֵּאד יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר
- 12 אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי : וַיֹּאמֶר אֶל־תִּשְׁלַח

יִרְדְּ אֶל־הַנָּעַר וְאֶל־תַּעֲשׂ לוֹ מֵאוֹמָה כִּי עָתָה יִדְעָתִי
 כִּי־יִרְאֵה אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְהוֹדָד
 מִמֶּנִּי: וַיֵּשֶׂא אֲבֵרָהֶם אֶת־עֵינָיו וַיֵּרֶא וַהֲגֵה־אֵיל אַחֵר 13
 נֶאֱחָז בִּסְבָּךְ בְּקֶרְנָיו וַיִּלְדֵּךְ אֲבֵרָהֶם וַיִּקַּח אֶת־הָאֵיל
 וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בָּנוּ: וַיִּקְרָא אֲבֵרָהֶם שְׁם־הַמָּקוֹם
 הַהוּא יְהוָה וַיֵּרָאֵה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה
 יֵרָאֵה: וַיִּקְרָא מִלֶּאךָ יְהוָה אֶל־אֲבֵרָהֶם שְׁנִית מִן־ 15
 הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֹאם־יְהוָה כִּי וַעַן אֲשֶׁר
 עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־ 17
 יְהוֹדָד: כִּי־בִרְדְּ אֲבִרְכֶךָ וְהִרְבָּה אַרְבֵּה אֶת־זֶרְעֶךָ
 כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרֶשׁ זֶרְעֶךָ
 אֶת שְׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ 18
 עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיֵּשֶׁב אֲבֵרָהֶם אֶל־נַעֲרָיו 19
 וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בָּאָר שֶׁבַע וַיֵּשֶׁב אֲבֵרָהֶם בְּבָאָר
 שֶׁבַע:

XXII. *Appearance of Jehova to Jacob ;*
 GEN. XXXV, 9—15.

9 וַיֵּרֶא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאֵו מִפֶּדֶן אָרָם וַיְבָרֶךְ
 10 אֹתוֹ: וַיֹּאמֶר־לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ
 עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־
 11 שְׁמוֹ יִשְׂרָאֵל: וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה
 וְרִבָּה גּוֹי וַקְהֵל גּוֹיִם יִהְיֶה מִמֶּךָ וּמַלְכִים מִחֲלָצֶיךָ
 12 יֵצְאוּ: וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֵרָהֶם וְלִיצְחָק לָךְ
 13 אֶתְנַנֶּה וְלִזְרַעְךָ אֶחָדֶיךָ אֶתְּנוּ אֶת־הָאָרֶץ: וַיַּעַל מֵעָלוֹ
 14 אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ: וַיַּצֵּב יַעֲקֹב מִצְבֵּה
 בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ מִצְבֵּת אֲבֹו וַיִּסֵּךְ עָלֶיהָ נֹסֶךְ

15 וַיִּצֶק עָלֶיהָ שָׁמוֹ: וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר
דִּבֶּר אֵתוֹ שֵׁם אֱלֹהִים בֵּית־אֵל:

XXIII. *Birth, education, and flight of Moses ;*
Ex. II, 1—15.

2, 1 וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי: וַתֵּהָרֵם הָאִשָּׁה
וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ שְׁלֹשָׁה
3 יָרְחִים: וְלֹא־יָכְלָה עוֹד הַצִּפְנִיזָה וַתִּקַּח־לָהּ תִּבְתָּה גִּמְאָה
וַתַּחַמְדָּהּ בַּחֲמֹר וּבְגָפֹת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם
4 בְּסוּף עַל־שִׁפְתָּהּ הַיָּאֵר: וַתִּתְצַב אַחֲתוֹ מִרְחֹק לִרְעֶהָ
5 מִה־יַּעֲשֶׂהָ לוֹ: וַתֵּרֶד בַּת־פַּרְעֹה לָרְחוֹץ עַל־הַיָּאֵר
וַנִּעְרָתֶיהָ הִלָּכְתָּה עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־הַתִּבָּהּ בַּתּוֹךְ
6 הַסּוּף וַתִּשְׁלַח אֶת־אֹמֶתָהּ וַתִּקְחָהּ: וַתִּפְתַּח וַתֵּרְאֶהוּ
אֶת־הַיֶּלֶד וְהִנֵּה־נֹעַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי
7 הָעִבְרִים זֶה: וַתֹּאמֶר אַחֲתוֹ אֶל־בַּת־פַּרְעֹה הָאֵלֶּה
וַקְרָאתִי לָךְ אִשָּׁה מִיִּנְקָת מֶן הָעִבְרִית וַתִּינַק לָךְ אֶת־
8 הַיֶּלֶד: וַתֹּאמֶר־לָהּ בַּת־פַּרְעֹה לָכִי וַתֵּלֶךְ הָעֲלֹמָה
9 וַתִּקְרָא אֶת־אִם הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הִילִיכִי
אֶת־הַיֶּלֶד הַזֶּה וְהִינִקְהוּ לִי וְאֲנִי אֶתֶּן אֶת־שִׂכְרֹךְ
10 וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתִּנְיִקְהוּ: וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ
לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
11 כִּי מִן־הַיָּמִים מָשִׁיתָהוּ: וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה
וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה
12 אִישׁ־עִבְרִי מֵאֲחָיו: וַיִּפֹּן כֹּה וְכֹה וַיֵּרָא כִּי־אִין אִישׁ
13 וַיִּדְּ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֲוֹל: וַיֵּצֵא בְּיוֹם הַשְּׁנִי
וְהִנֵּה שְׁנֵי־אֲנָשִׁים עִבְרִים נֹצִים וַיֹּאמֶר לָרָשָׁע לָמָּה

14 תָּפַח רֶעֶד׃ וַיֹּאמֶר מִי שִׁמְךָ לְאִישׁ שֶׁר וְשִׁפְט עָלֵינוּ
הַלְהִרְגֵנוּ אֵתָּה אִמֵּר כְּאִשֶּׁר הִרְגַת אֶת־הַמִּצְרִי וַיֵּרָא
15 מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדְּבָר׃ וַיִּשְׁמַע פְּרָעָה אֶת־
הַדְּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְג אֶת־מֹשֶׁה וַיְבָרַח מֹשֶׁה מִפְּנֵי
פְּרָעָה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן׃

XXIV. *Appearance of Jehova to Moses, in the burning bush ; Ex. III, 1—6.*

1 וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֵנוּ כִּתְּנוּ מִדְיָן
וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים
2 חֲרִיבָה׃ וַיֵּרָא מֵלֶאֱד יְהוָה אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ
הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בֹעֵר בָּאֵשׁ וְהַסִּנֵּה אֵינֶנּוּ
3 אֲפֹל׃ וַיֹּאמֶר מֹשֶׁה אֶסְדֶּה־נָּא וְאֶרְאֶה אֶת־הַמֵּרְאָה
4 הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֵּה׃ וַיֵּרָא יְהוָה כִּי
סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר
5 מֹשֶׁה מֹשֶׁה וַיֹּאמֶר חֲנֹנִי׃ וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שְׁלֹ-
נַעֲלֶיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אֵתָּה עוֹמֵד עָלָיו
6 אֲדַמֶּת־קֹדֶשׁ הוּא׃ וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו
כִּי יָרָא מִהִבֵּשׁ אֱלֹהֵי־אֱלֹהִים׃

XXV. *Commission of Moses respecting the oppressed Israelites ; Ex. VI, 2—11.*

2 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה׃
3 וְאֶרְאֶה אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי
4 וּשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם׃ וְגַם הַקְּמַתִּי אֶת־
בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ

5 מַגְרִיהֶם אֲשֶׁר־גָּרוּ בָּהּ: וְגַם אֲנִי שָׁמַעְתִּי אֶת־נֶאֱמָר
 בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבֵדִים אַתֶּם וְאֶזְכֹּר אֶת־
 6 בְּרִיתִי: לָכֵן אֶמֹר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי
 אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרִים וְהִצַּלְתִּי אֶתְכֶם מִמַּעַבְדֵּיהֶם
 7 וְנִאֲלַתִּי אֶתְכֶם בְּזִרְעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים: וְלִקְחַתִּי
 אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹהִים וִידַעְתֶּם כִּי־אֲנִי
 יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרִים:
 8 וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת
 אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם
 9 מִוִּרְשָׁה אֲנִי יְהוָה: וַיְדַבֵּר מֹשֶׁה בֵּן אֶל־בְּנֵי יִשְׂרָאֵל
 וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֵר רוּחַ וּמַעֲבֹדָה קָשָׁה:
 10,11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: בֹּא דַבֵּר אֶל־פְּרֹעֶה
 מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ:

XXVI. *Institution of the Passover, and the smiting of the first-born in the land of Egypt; Ex. XII, 18—33.*

18 בְּרֵאשֹׁן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בַּעֲרֹב תֹאכְלוּ מִצֵּת
 19 עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בַּעֲרֹב: שִׁבַּעַת יָמִים
 שֶׁאֵר לֹא יִמָּצֵא בְּבֵתֵיכֶם כִּי פֶלֶאֱכֹל מִחֻמָּצֵת וְנִכְרְתָהּ
 20 הַנֶּפֶשׁ הַהוּא מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֹרֶחַ הָאָרֶץ: כָּל־
 מִחֻמָּצֵת לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֵיתֵיכֶם תֹאכְלוּ מִצּוֹת:
 21 וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוֹ
 22 וַיִּחֲוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וּשְׁחֲטוּ הַפֶּסַח: וְלִקְחֹתֶם
 אֲגִידַת אֲזֹוב וְטִבַּלְתֶּם בָּדָם אֲשֶׁר־בִּסְפָּה וְהִנַּעְתֶּם אֶל־
 הַמִּשְׁקֹוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בִּסְפָּה וְאַתֶּם
 23 לֹא תִצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר: וְעֶבֶר יְהוָה

לִנְנֶפֶת אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמִּשְׁקוֹף וְעַל
 שְׁתֵּי הַמְּזוּזוֹת וַפֶּסַח יְהוָה עַל־הַפֶּתַח וְלֹא יָתַן הַמִּשְׁחָת
 לָבֹא אֶל־בְּתֵיכֶם לִנְנֶפֶת : וַשְׁמֵרְתֶּם אֶת־הַדָּבָר הַזֶּה 24
 לְחֻק־לָךְ וּלְבְנֶיךָ עַד־עוֹלָם : וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ 25
 אֲשֶׁר יָתַן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וַשְׁמֵרְתֶּם אֶת־
 הָעֲבֹדָה הַזֹּאת : וְהָיָה כִּי־יֹאמְרוּ אֵלֵיכֶם בְּנֵיכֶם מָה 26
 הָעֲבֹדָה הַזֹּאת לָכֶם : וְאָמַרְתֶּם זֶכַח־פֶּסַח הוּא לַיהוָה 27
 אֲשֶׁר פָּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּגִנְפוֹ אֶת־
 מִצְרַיִם וְאֶת־בְּתֵינֵנוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ : וְלָכֵן 28
 וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן 29
 בֶּן עֶשְׂרִי : וַיְהִי בַּחֲצִי הַלַּיְלָה וַיהוָה הִפֵּה כָּל־בְּכוֹרֹ 30
 בָּאָרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר 31
 הַשְּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בֵּהֱמָה : וַיָּקָם 32
 פַּרְעֹה לַיְלָה הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם וַתְּהִי צַעֲקָה 33
 גְּדֹלָה בְּמִצְרַיִם כִּי־אֵין בֵּית אֲשֶׁר אֵין־שָׁם מֵת : וַיִּקְרָא
 לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־
 אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל וּלְכוּ עִבְדוּ אֶת־יְהוָה כְּדִבְרֵכֶם :
 גַּם־צֵאוּנִכֶם גַּם־בְּקִרְכֶם קָחוּ כְּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ
 וּבִרְכַּתֶּם גַּם־אֹתִי : וַתַּחֲזֹק מִצְרַיִם עַל־הָעָם לְמַהֲרֹ
 לְשַׁלְּחָם מִן־הָאָרֶץ כִּי אָמְרוּ כָּלֵנוּ מָתִים :

XXVII. *The ten commandments; Ex. XX, 1—17.*

2, 1 וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר : אָנֹכִי
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
 3 עֲבָדִים : לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי :

- 4 לֹא־תַעֲשֶׂה לָךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מַפְעֵל
 5 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: לֹא־
 תִּשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ
 אֵל קַנָּא פֶקֶד עֵינָי אֲבֹת עַל־בָּנִים עַל־שִׁלְשִׁים וְעַל־
 6 רַבָּעִים לִשְׁנָאִי: וַעֲשֵׂה חֶסֶד לְאֻלְפִים לְאַהֲבִי וּלְשֹׁמְרֵי
 מִצְוֹתַי:
 7 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה
 יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא:
 9, 8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד
 10 וַעֲשִׂיתָ כָּל־מְלֹאכֶתְךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
 אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלֹאכָה אַתָּה וּבִנְךָ־וּבִתְךָ
 11 עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי
 שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־
 הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ
 יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:
 12 כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ עַל
 הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:
 13 לֹא תִרְצַח:
 14 לֹא תִנָּאֵף:
 15 לֹא תִגְנֹב:
 16 לֹא־תַעֲנֶה בְרַעְךָ עַד שָׁקֶר:
 17 לֹא תַחֲמוֹד בֵּית רַעְךָ לֹא־תַחֲמוֹד אִשְׁת רַעְךָ וְעַבְדּוֹ
 וַאֲמָתוֹ וְשׁוֹרֹו וַחֲמֹרֹו וְכָל אֲשֶׁר לְרַעְךָ:

XXVIII. *Renewal of the same ; Ex. XXXIV, 4—8.*

- 4 וַיִּפְסֹל שְׁנֵי-לֶחֶת אַבְנִים כְּרָאשִׁים וַיִּשְׁפֹּם מֹשֶׁה בַּבֶּקֶר
וַיַּעַל אֶל-הָר סיני כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ
5 שְׁנֵי לֶחֶת אַבְנִים: וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְּצֵב עִמּוֹ שֶׁם
6 וַיִּקְרָא בְשֵׁם יְהוָה: וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו וַיִּקְרָא
יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶץ אֲפִים וְרַב-חֶסֶד
7 וְאֵמֶת: נָצַר חֶסֶד לְאֵלִים נָשָׂא עָוֹן וּפְשַׁע וַחֲטָאָה
וְנִקָּה לֹא יִנְקָה פֶקֶד | עָוֹן אָבוֹת עַל-בָּנִים וְעַל-בָּנֵי
8 בָנִים עַל-שְׁלִשִׁים וְעַל-רַבָּעִים: וַיִּמְהָר מֹשֶׁה וַיִּקְדַּ
אֶרְצָה וַיִּשְׁתַּחוּ:
28 וַיְהִי-שֶׁם עִם-יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם
לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל-הַלֶּחֶת אֵת דְּבָרֵי
הַבְּרִית עֶשְׂרֵת הַדְּבָרִים:

XXIX. *Nadab and Abihu destroyed, for offering strange fire ; Lev. X, 1—3.*

- 1 וַיִּקְחוּ בְנֵי-אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶתֶתוֹ וַיִּתְּנוּ
בָּהֶן אֵשׁ וַיִּשְׁימוּ עָלֶיהָ קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ
2 זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם: וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה
3 וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל-
אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה | לֵאמֹר בְּקִרְבִּי אֶקְדֹּשׁ
וְעַל-פָּנָי כָּל-הָעָם אֶכָּבֵד וַיֵּדֶם אַהֲרֹן:

XXX. *The blessing to be pronounced by the priests upon the people of Israel ; Num. VI, 22—27.*

- 23, 22 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-אַהֲרֹן וְאֶל-
בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

- 25, 24 יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ: יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ
 26 וַיַּחַנְךָ: יֵשָׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:
 27 וַשְּׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

XXXI. *Destruction of Korah, Dathan, and Abiram ;*
 NUM. XVI, 23—35.

- 24, 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־הָעֵדָה לֵאמֹר
 25 הִעֲלוּ מִסִּבִּיב לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם: וַיָּקָם מֹשֶׁה
 וַיֵּלֶךְ אֶל־דָּתָן וַאֲבִירָם וַיִּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל:
 26 וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סִירוּ נָא מֵעַל אֹהֲלֵי הָאֲנָשִׁים
 הָרָשָׁעִים הָאֵלֶּה וְאֶל־תִּגְעֻי בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפוּ
 27 בְּכָל־חַטָּאתָם: וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם
 מִסִּבִּיב וּדְתָן וַאֲבִירָם יֵצְאוּ נֹצְצִים פָּתַח אֹהֲלֵיהֶם
 28 וַנִּשְׁיֵיהֶם וּבְנֵיהֶם וְנָפְתָם: וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעֻן
 פִּי־יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֶת כָּל־הַמַּעֲשִׂים הָאֵלֶּה בִּי־
 29 לֹא מִלְּבִי: אִם־כְּמוֹת כָּל־הָאָדָם יִמְתּוּן אֵלֶּה וּפִקְדַת
 30 כָּל־הָאָדָם יִפָּקֵד עֲלֵיהֶם לֹא יְהוָה שְׁלַחְנִי: וְאִם־בְּרִיאָה
 יִבְרָא יְהוָה וּפִצְתָהּ הָאֲדָמָה אֶת־פִּיהָ וּבִלְעָה אֹתָם
 וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיִּרְדּוּ הַיּוֹם שְׁאֵלָה וַיִּדְעֻתָם כִּי
 31 נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה: וַיְהִי כִּכְלָתוֹ לְדַבֵּר
 אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבְקַע הָאֲדָמָה אֲשֶׁר
 32 תַּחְתֵּיהֶם: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם
 וְאֶת־בָּתֵּיהֶם וְאֶת כָּל־הָאָדָם אֲשֶׁר לָקַרְח וְאֶת כָּל־
 33 הָרֹכֹשׁ: וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֵלָה וַתִּכַּס
 34 עֲלֵיהֶם הָאָרֶץ וַיִּאֲבְדּוּ מִתּוֹךְ הַקֹּהֶל: וְכָל־יִשְׂרָאֵל אֲשֶׁר
 סָבִיבֵיהֶם נָסּוּ לִקְלָם כִּי אָמְרוּ פֶּן־תִּבְלַעַנִּי הָאָרֶץ:

35 וְאִשׁ יֵצְאָה מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמֵאֲתָיִם
אִשׁ מִקְרִיבֵי הַקִּטְרֹת :

XXXII. *Water brought from the rock, by Moses, for the children of Israel ; NUM. XX, 7—11.*

8, 7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־הַפֶּסֶה וְהִקְהֵל
אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אָחִיד וְדִבַּרְתֶּם אֶל־הַסֵּלַע
לְעֵינֵיהֶם וְנָתַן מִמֵּיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֵּלַע
וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם: וַיִּקַּח מֹשֶׁה אֶת־
10 הַפֶּסֶה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן
אֶת־הַקָּהָל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעֲנִי נָא הַמִּרְיָם
11 הַמִּוֹדֵה־סֵּלַע הִזֵּה נּוֹצִיא לָכֶם מַיִם: וַיֹּרֶם מֹשֶׁה אֶת־יָדוֹ
וַיַּךְ אֶת־הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשְׁתֶּה
הָעֵדָה וּבְעִירָם:

XXXIII. *Exhortation to love God, to obey his statutes, and to inculcate them on the rising generation ; DEUT. VI, 4—9, 13, 17, 18.*

5, 4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת
יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:
6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מִצִּוַּת הַיּוֹם עַל־
7 לִבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
8 וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרְתָם לְאוֹת
9 עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־מְזוֹזֹת
בֵּיתְךָ וּבִשְׁעָרֶיךָ:

13 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֶתוֹ תַעֲבֹד וּבְשִׁמוֹ תִשָּׁבַע:
17 שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֲדֹתַי וְחֻקֵּי

18 אֲשֶׁר צִוָּה: וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינַי יְהוָה לְמַעַן
יִיטֵב לָךְ וּבָאתָ וִירִשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע
יְהוָה לְאַבְרָהָם:

XXXIV. *Death and burial of Moses;*

DEUT. XXXIV, 1—8.

1 וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל־הָר נֹבֹ רֹאשׁ הַפְּסָגָה
אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־
2 הַנִּלְעָד עַד־דָּן: וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אַפְרַיִם
3 וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרוֹן: וְאֶת־
הַנֶּגֶב וְאֶת־הַחֲפָר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־
4 צֶעֶר: וַיֹּאמֶר יְהוָה אֵלָיו וְאֵת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְיֹרְדָךְ אֶת־נַגְבָּהּ
5 הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר: וַיָּמָת שָׁם מֹשֶׁה
6 עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה: וַיִּקְבֹּר אֹתוֹ
בְּנִי בְּאֶרֶץ מוֹאָב מִן הַבַּיִת פְּעֹור וְלֹא־יָדַע אִישׁ אֶת־
7 קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה: וּמֹשֶׁה בֶן־מֵאָה וְעֶשְׂרִים שָׁנָה
8 בְּמֹתוֹ לֹא־כָהֵתָה עֵינֹו וְלֹא־אָנָס לַחַה: וַיִּבְכּוּ בְּנֵי יִשְׂרָאֵל
אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיָּתֻמוּ יָמֵי בְנֵי
אָבֶל מֹשֶׁה:

XXXV. *Passage of the river Jordan, by the children of Israel; Josh. III, 9—17.*

9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הַנָּה וְשַׁמְעוּ אֶת־
10 דְּבָרַי יְהוָה אֱלֹהֵיכֶם: וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְּעוּן כִּי
אֵל הִי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַפְּנִעָנִי
וְאֶת־הַחֲתָנִי וְאֶת־הַחֲוִי וְאֶת־הַפְּרוֹזִי וְאֶת־הַנְּרָשִׁי

- 11 וְהָאֱמֹרִי וְהַיְבוֹסִי: הִנֵּה אֲרוֹן הַבְּרִית אֲדֹנָי כָּל־הָאָרֶץ
 12 עָבַר לִפְנֵיכֶם בִּירְדֹּן: וַעֲתָה קָחִי לָכֶם שְׁנֵי עָשָׂר אִישׁ
 13 מִשְׁבָּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לִשְׁבָּט: וְהָיָה
 כְּנֹחַ כְּפֹת רֹגְלֵי הַכֹּהֲנִים נִשְׂאִי אֲרוֹן יְהוָה אֲדֹנָי כָּל־
 הָאָרֶץ בְּמִי הִירְדֹן מִי הִירְדֹן יִכְרְתֹנוּ הַמַּיִם הַיְרֵדִים
 14 מִלְּמַעְלָה וַיַּעֲמֵדוּ גֵד אֶחָד: וַיְהִי בְּנֹסֶעַ הָעָם מֵאֲחֻלָּיָהֶם
 לַעֲבֹר אֶת־הִירְדֹן וְהַכֹּהֲנִים נִשְׂאִי הָאֲרוֹן הַבְּרִית לִפְנֵי
 15 הָעָם: וַיָּבֹאוּ נִשְׂאֵי הָאֲרוֹן עַד־הִירְדֹן וּרְגְלֵי הַכֹּהֲנִים
 נִשְׂאֵי הָאֲרוֹן נִטְּבְלוּ בַקֶּצֶה הַמַּיִם וְהִירְדֹן מָלֵא עַל־
 16 כָּל־גְּדֻדָּתוֹ כֹּל יָמִי קָצִיר: וַיַּעֲמֵדוּ הַמַּיִם הַיְרֵדִים
 מִלְּמַעְלָה קָמוּ גֵד־אֶחָד הַרְחֹק מְאֹד בְּאֲדָם הָעִיר
 אֲשֶׁר מִצַּד צָרְתָּו וְהִירְדִים עַל יָם הָעֲרֶבָה יִס־הַמִּלַּח
 17 תָּמּוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ: וַיַּעֲמֵדוּ הַכֹּהֲנִים
 נִשְׂאֵי הָאֲרוֹן בְּרִית־יְהוָה בַּחֲרֻבָּה בְּתוֹךְ הִירְדֹן הֵבִן
 וְכָל־יִשְׂרָאֵל עֹבְרִים בַּחֲרֻבָּה עַד אֲשֶׁר־תָּמּוּ כָל־הַזֹּי
 לַעֲבֹר אֶת־הִירְדֹן:

XXXVI. *The sun and moon arrested in their course ;*
 JOSH. X, 12—14.

- 12 אִזּוּ יִדְבַר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תַּת יְהוָה אֶת־הָאֱמֹרִי
 לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀ לְעֵינֵי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעֹנָה
 13 דָּוָם וַיֵּרָח בַּעֲמֹק אֵילָוִן: וַיֵּדֶם הַשָּׁמַשׁ וַיֵּרָח עֹמֵד עַד־
 יָקָם גֹּאֲלֵי אֲבִיָּיו הֲלֹא־הָיָא כְּתוּבָה עַל־סֵפֶר הַיִּשָּׁר וַיַּעֲמֵד
 14 הַשָּׁמַשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא בַיּוֹם תָּמִים: וְלֹא
 הָיָה בַיּוֹם הַהוּא לִפְנֵיו וְאַחֲרָיו לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ
 כִּי יְהוָה נָלָחָם לְיִשְׂרָאֵל:

XXXVII. *Victory of Deborah and Barak ;*
JUDG. IV, 13—24.

- וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבּוֹ תִשַּׁע מֵאוֹת רֶכֶב בָּרָזָל 13
וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֲרֹשֶׁת הַנּוֹגִים אֶל־נַחַל
קִישּׁוֹן׃ וַתֹּאמֶר דִּבְרָה אֶל־בָּרַק קוּם כִּי זֶה הַיּוֹם 14
אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְיָדְךָ הֲלֹא יְהוָה יֵצֵא
לְפָנֶיךָ וַיִּרֶד בָּרַק מִחֵר תְּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ
אֲחֵרָיו׃ וַיְהִי אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־ 15
כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לְפָנֶי בָרַק וַיִּרֶד סִיסְרָא מֵעַל
הַמַּרְכָּבָה וַיֵּנֶס בְּרִגְלָיו׃ וּבָרַק רָדָף אַחֲרָי הָרֶכֶב וְאַחֲרָי 16
הַמַּחֲנֶה עַד חֲרֹשֶׁת הַנּוֹגִים וַיִּפֹּל כָּל־מַחֲנֶה סִיסְרָא לְפִי־
הָרֶב לֹא נִשְׁאָר עַד־אַחַד׃ וְסִיסְרָא נָס בְּרִגְלָיו אֶל־ 17
נָחַל יַעַל אֵשֶׁת חֶבֶר הַקִּינִי כִּי שָׁלוֹם בֵּין יִבְיֹן מִלֶּדֶד־
חֲצוֹר וּבֵין בֵּית חֶבֶר הַקִּינִי׃ וַתֵּצֵא יַעַל לִקְרֹאת סִיסְרָא 18
וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה אֵלַי אֶל־תִּירָא וַיִּסַּר
אֵלָיָהּ הָאֵהָלָה וַתִּבְסָהּוּ בַשְּׂמִיכָה׃ וַיֹּאמֶר אֵלָיָהּ 19
הַשְׂקִינִי־נָא מַעַט־מַיִם כִּי צָמָתִי וַתַּפְתָּח אֶת־נְאוֹד
הַחֲלָב וַתִּשְׁקָהּוּ וַתִּבְסָהּוּ׃ וַיֹּאמֶר אֵלָיָהּ עֲמֹד פָּתַח 20
הָאֵהָל וְהִיָּה אִם־אִישׁ יָבֹא וּשְׂאֵלָךְ וַאֲמַר הִישָׁפָה
אִישׁ וַאֲמַרְתְּ אֵין׃ וַתִּקַּח יַעַל אֵשֶׁת־חֶבֶר אֶת־יִתְדֵי 21
הָאֵהָל וַתִּשֶּׂם אֶת־הַמַּקֶּבֶת בְּיָדָהּ וַתִּבּוֹא אֵלָיו בַּלָּאט
וַתִּתְקַע אֶת־הַיִּתְדֵי בְּרִקְתּוֹ וַתַּצְנַח בְּאַרְצוֹ וְהוּא־נִרְדָּם
וַיַּעַף וַיָּמָת׃ וַהֲנֵה בָרַק רָדָף אֶת־סִיסְרָא וַתֵּצֵא יַעַל 22
לִקְרֹאתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְאֶךָ אֶת־הָאִישׁ אֲשֶׁר־
אַתָּה מִבְּקָשׁ וַיָּבֹא אֵלָיָהּ וַהֲנֵה סִיסְרָא נָפַל מֵת וְהַיִּתְדֵי
בְּרִקְתּוֹ׃ וַיִּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יִבְיֹן מִלֶּדֶד־ 23

24 כָּנְעוּ לִפְנֵי בְנֵי יִשְׂרָאֵל׃ וַתִּלָּךְ יָד בְּנֵי־יִשְׂרָאֵל הַלּוֹךְ
וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין
מֶלֶךְ־כְּנָעַן׃

XXXVIII. *Death of Sampson*; JUDG. XVI, 23—31.

23 וּסְרַנִּי פִלְשֹׁתִים נֶאֱסָפוּ לְזִבְחַ זִבְח־גִּדּוֹל לְדָגוֹן אֱלֹהֵיהֶם
וּלְשִׁמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת שְׁמִשׁוֹן אוֹיְבֵנוּ׃
24 וַיֵּרְאוּ אֹתוֹ הָעָם וַיְהִלְלוּ אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן
אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ וְאֵת מַחְרִיב אֲרָצֵנוּ וְאֲשֶׁר
25 הִרְבָּה אֶת־חֲלָלֵינוּ׃ וַיְהִי כִּיטוֹב לָבָם וַיֹּאמְרוּ קִרְאוּ
לְשִׁמְשׁוֹן וַיִּשְׁחַק־לָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֵסִירִים
26 וַיֵּצֵאֵם לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים׃ וַיֹּאמֶר
שְׁמִשׁוֹן אֶל־הַפֶּעַר הַמְּחַזֵּק בִּידֹ הַנִּיחָה אוֹתִי וַהֲיִמְשְׁנִי
אֶת־הָעַמּוּדִים אֲשֶׁר הַבַּיִת נִכְּזֵן עֲלֵיהֶם וְאֲשַׁעַן עֲלֵיהֶם׃
27 וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׁמָּה כָּל סְרַנִּי פִלְשֹׁתִים
וַעֲלִי־הַגָּב בְּשִׁלָּשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הִרְאִים בְּשִׁחוּק
שְׁמִשׁוֹן׃ וַיִּקְרָא שְׁמִשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה
28 זְכַרְנִי נָא וַחֲזֹקְנִי נָא אֵךְ הַפֶּעַם הַזֶּה הָאֱלֹהִים וְאֶנְקָמָה
נִקְם־אֶחָת מִשְׁתִּי עֵינִי מִפִּלְשֹׁתִים׃ וַיִּלְפַּת שְׁמִשׁוֹן אֶת־
29 שָׁנָי עַמּוּדֵי הַתֹּדֶף אֲשֶׁר הַבַּיִת נִכְּזֵן עֲלֵיהֶם וַיִּסְמָךְ
עֲלֵיהֶם אֶחָד בְּיָמִינוּ וְאֶחָד בְּשִׁמְאָלוֹ׃ וַיֹּאמֶר שְׁמִשׁוֹן
תָּמַת נַפְשִׁי עִם־פִּלְשֹׁתִים וַיֵּט בִּכְחַ וַיִּפֹּל הַבַּיִת עַל־
הַסָּרְנִים וַעֲלִי־כָל־הָעָם אֲשֶׁר־בּוֹ וַיְהִי הַמָּוֶת אֲשֶׁר־
31 הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו׃ וַיֵּרְדּוּ אֶחָיו
וְכָל־בֵּית אָבִיהֶו וַיִּשְׂאוּ אוֹתוֹ וַיַּעֲלּוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין

הַת רפה. 28. וַחֲמִישְׁנִי ק. 26. הַאֲסוּרִים ק. ib. כְּטוֹב ק. 25.

צָרָעָה וּבֵין אֲשֶׁת־אָוֶל בְּקֶבֶר מְנוּחַ אָבִיו וְהוּא שָׁפֵט
אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה:

XXXIX. *The calling of Samuel*; 1 SAM. III, 1—14.

- 1 וַהֲנַעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלִי וַדְּבַר יְהוָה
- 2 הָיָה יָקָר בַּיָּמִים הָהֵם אִין חֲזוֹן נִפְרָץ: וַיְהִי בַיּוֹם
- 3 הַהוּא וְעָלִי שָׁכַב בְּמִקְוֹמוֹ וְעֵינָיו הִחְלוּ כְהוֹת לֹא יוּכַל
- 4 לָרְאוֹת: וְנָר אֱלֹהִים טָרַם יִכְבְּהָ וּשְׁמוּאֵל שָׁכַב בְּהִיכַל
- 5 יְהוָה אֲשֶׁר־שָׁם אָרוֹן אֱלֹהִים: וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל
- 6 וַיֹּאמֶר הִנְנִי: וַיִּרְץ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִּי־קָרָאתָ לִי
- 7 וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב וַיִּלֶּךְ וַיִּשְׁכַּב: וַיִּסָּף יְהוָה
- 8 קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל וַיִּלֶּךְ אֶל־עָלִי וַיֹּאמֶר
- 9 הִנְנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי בְנִי שׁוּב שָׁכַב:
- 10 וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה וְטָרַם יִגְלֶה אֵלָיו דְּבַר־
- 11 יְהוָה: וַיִּסָּף יְהוָה קְרָא־שְׁמוּאֵל בְּשָׁלִישֶׁת וַיָּקָם וַיִּלֶּךְ
- 12 אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִי וַיִּגְבוּ עָלִי כִּי יְהוָה
- 13 קָרָא לְנַעַר: וַיֹּאמֶר עָלִי לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם־
- 14 יִקְרָא אֵלָיִךְ וְאָמַרְתָּ דְּבַר יְהוָה כִּי שָׁמַעַ עֲבָדְךָ וַיִּלֶּךְ
- 15 שְׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוֹמוֹ: וַיָּבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא
- 16 בְּפָעַם־בְּפָעַם שְׁמוּאֵל וּשְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר
- 17 כִּי שָׁמַעַ עֲבָדְךָ: וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנֹכִי
- 18 עֹשֶׂה דְבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוּ תִצְלִינָה שְׁתִּי
- 19 אֲזוּנָיו: בַּיּוֹם הַהוּא אָקִים אֶל־עָלִי אֶת כָּל־אֲשֶׁר
- 20 דִּבַּרְתִּי אֶל־בֵּיתוֹ הַחֹל וְכֹלָה: וַהֲנַדְתִּי לוֹ כִּי־שָׁפֵט
- 21 אֶנִּי אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעֲזוֹן אֲשֶׁר־יָדַע כִּי־מִקְלָלִים

14 לָהֶם בָּנָיו וְלֹא כָהָה בָּם: וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֲלִי
אֲסִיתִּפֶּר עֲוֹן בֵּית־עֲלִי בְּזֹבַח וּבִמְנַחָה עַד־עוֹלָם:

XL. *Combat of David with Goliath; 1 SAM. XVII, 38-51.*

38 וַיִּלְבֹּשׁ שָׂאוּל אֶת־דָּוִד מְדִיו וְנָתַן קֹבֶעַ נַחֲשֶׁת עַל־
39 רֹאשׁוֹ וַיִּלְבֹּשׁ אֹתוֹ שְׂרָיוֹן: וַיַּחַזֵּר דָּוִד אֶת־הַרְבּוֹ מֵעַל
לְמַדְיוֹ וַיֵּאָל לִלְכֹּת בִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל
לֹא־אוּכָל לִלְכֹּת בְּאַלְהָה בִּי לֹא נִסִּיתִי וַיִּסְרָם דָּוִד
40 מֵעָלָיו: וַיָּקַח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר־לּוֹ חֲמֹשֶׁה חֲלָקִין
אַבְנִים וּמִז־הַנָּחַל וַיִּשֶׂם אֹתָם בְּכָלִי הָרַעִים אֲשֶׁר־
41 לוֹ וּבִילָקוּט וּקְלָעוֹ בְּיָדוֹ וַיִּנָּשׂ אֶל־הַפְּלִשְׁתִּי: וַיֵּלֶךְ
הַפְּלִשְׁתִּי הַלֵּל וְקָרֵב אֶל־דָּוִד וְהָאִישׁ נָשָׂא הַצֹּנָה
42 לְפָנָיו: וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְזֶהוּ כִּי־
43 הָיָה נָעַר וְאֲדָמָנִי עַם־יִפֹּה מְרֹאָה: וַיֹּאמֶר הַפְּלִשְׁתִּי
אֶל־דָּוִד הִכָּלָב אֲנִכִּי כִּי־אַתָּה בָּא־אַלִּי בַּמַּקְלוֹת וַיִּקְלָל
44 הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֱלֹהָיו: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד
לֵכָה אֵלַי וְאַתָּנָה אֶת־בֶּשֶׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת
45 הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי
בַּחֶרֶב וּבַחֲנִית וּבְכִידוֹן וְאֲנִכִּי בֹא־אֵלֶיךָ בִּשְׁם יְהוָה
46 צְבָאוֹת אֱלֹהֵי מַעֲרָכוֹת יִשְׂרָאֵל אֲשֶׁר חֲרַפְתָּ: הַיּוֹם
הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי וְהִפְתִּיד וְהִסְרֹתִי אֶת־רֹאשְׁךָ
מֵעָלֶיךָ וְנָתַתִּי פָגֶר מַחֲנֶה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף
הַשָּׁמַיִם וּלְחַיֵּת הָאָרֶץ וַיִּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים
47 לְיִשְׂרָאֵל: וַיִּדְעוּ כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בַחֶרֶב וּבַחֲנִית
יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמַּלְחָמָה וְנָתַן אֹתָכֶם בְּיָדוֹ:

- וְהָיָה כִּי־יָקֻם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת דָּוִד וַיִּמָּהַר 48
 דָּוִד וַיִּרְץ הַמַּעְרָכָה לִקְרֹאת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד 49
 אֶת־יָדוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיָּד אֶת־
 הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־
 פָּנָיו אֶרְצָה: וַיַּחֲזֹק דָּוִד מִן־הַפְּלִשְׁתִּי בַקֶּלַע וּבָאֶבֶן 50
 וַיָּד אֶת־הַפְּלִשְׁתִּי וַיִּמָּתֶהוּ וַחֲרַב אֵין בְּיַד־דָּוִד: וַיִּרְץ 51
 דָּוִד וַיַּעֲמֹד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חֶרְבוֹ וַיִּשְׁלַפְּהָ
 מִתַּעֲרֹה וַיִּמָּתֶהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאֵהוּ
 הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיִּנָּסוּ:

XLI. *Hallelujah Psalm*; Ps. CL.

- 1 הַלְלוּ יְהוָה
 הַלְלוּ־אֵל בְּקִדְשׁוֹ
 הַלְלוּהוּ בְּרִקִיעַ עֲזוֹ:
 2 הַלְלוּהוּ בַּגְּבוּרָתוֹ
 הַלְלוּהוּ בְּכֹחַ גְּדֻלּוֹ:
 3 הַלְלוּהוּ בַתִּקְוָה שׁוֹפָר
 הַלְלוּהוּ בַגִּבּוֹל וּכְנֹז:
 4 הַלְלוּהוּ בַתֶּף וּמִגְדָּל
 הַלְלוּהוּ בַמִּנִּים וְעֶגְב:
 5 הַלְלוּהוּ בַצִּלְצְלִי־שֹׁמֵעַ
 הַלְלוּהוּ בַצִּלְצְלִי תְרוּעָה:
 6 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה
 הַלְלוּ־יְהוָה:

XLII. *Exhortation to bless God ; Ps. CXXXIV.*

שִׁיר הַמַּעֲלוֹת

- 1 הִנֵּה | בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הַעֲמִידִים בְּבֵית־יְהוָה בַּלֵּילוֹת:
2 שְׂאוּ־יְדֵיכֶם קֹדֶשׁ
וּבְרָכוּ אֶת־יְהוָה:
3 יְבָרֶכֶךָ יְהוָה מִצִּיּוֹן
עֲשֵׂה שָׁמַיִם וָאָרֶץ:

XLIII. *Exhortation to praise God ; Ps. CXVII.*

- 1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְחוּהוּ כָל־הָאֲמִים:
2 כִּי גָבַר עָלֵינוּ | חֲסִדּוֹ
וְאִמַּת־יְהוָה לְעוֹלָם
הַלְלוּ־יְהוָה:

XLIV. *God our benefactor ; Ps. CXIII.*

- 1 הַלְלוּ יְהוָה |
הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה:
2 יְהִי שֵׁם יְהוָה מְבָרָךְ
מִעַתָּה וְעַד־עוֹלָם:
3 מִמְּזִרְח־שֶׁמֶשׁ עַד־מְבֹאֵהוּ
מִהַלֵּל שֵׁם יְהוָה:
4 רַם עַל־כָּל־גּוֹיִם יְהוָה
עַל־הַשָּׁמַיִם כְּבוֹדּוֹ:

- 5 מִי כִּיהוָה אֱלֹהֵינוּ
 הַמִּגְבִּיהִי לַשַּׁבָּת:
 6 הַמַּשְׁפִּילִי לְרָאוֹת
 בַּשָּׁמַיִם וּבָאָרֶץ:
 7 מִקִּימִי מַעֲפֵר דֵּל
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:
 8 לְהוֹשִׁיבִי עִם־נְדִיבִים
 עִם נְדִיבִי עָמוֹ:
 9 מוֹשִׁיבִי אֶעֱקֶרֶת הַפֵּית
 אִם־הַבָּנִים שְׂמִיחָה
 הַלְלוּ־יָהּ:

XLV. *God merciful and faithful*; Ps. CIII.

לְדוֹד |

- 1 בָּרַכְנִי גִפְשִׁי אֶת־יְהוָה
 וְכָל־קִרְבִּי אֶת־שֵׁם קִדְשׁוֹ:
 2 בָּרַכְנִי גִפְשִׁי אֶת־יְהוָה
 וְאֶל־תִּשְׁכַּחִי כָל־גִּמּוּלִיוֹ:
 3 חֲפֹלָח לְכָל־עֲוֹנָי
 הֲרַפָּא לְכָל־תַּחֲלוּאֵיכִי:
 4 הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי
 הַמַּעֲמִירִנִי חֶסֶד וְרַחֲמִים:
 5 הַמַּשְׁבִּיעַ בַּטּוֹב עֵדֶיךָ
 תִּתְּחַדֵּשׁ כַּגִּישׁוֹר נְעוּרֵיכִי:
 6 עֲשֵׂה צְדָקוֹת יְהוָה
 וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים:

- 7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
לִבִּי יִשְׂרָאֵל עֲלִילֹתָיו:
8 רַחֲמִים וְחַנּוּן יְהוָה
אֶרֶץ אֲפִים וּרְב־חֶסֶד:
9 לֹא־לִנְצַח יָרִיב
וְלֹא לְעוֹלָם יִשׁוּר:
10 לֹא בַחֲטֹאִינוּ עָשָׂה לָנוּ
וְלֹא כְעֹנֵתֵינוּ גָמַל עָלֵינוּ:
11 כִּי כִנְבֵּה שָׁמַיִם עַל־הָאָרֶץ
גָּבַר חֶסֶדוֹ עַל־יִרְאָיו:
12 בְּרַחֵק מִזֶּרֶחַ מִמַּעַרְב
הִרְחִיק מִפָּנָיו אֶת־פְּשָׁעֵינוּ:
13 בְּרַחֵם אָב עַל־בָּנִים
רַחֵם יְהוָה עַל־יִרְאָיו:
14 כִּי־הוּא יָדַע יִצְרָנוּ
זָכוֹר כִּי־עָפָר אָנַחְנוּ:
15 אָנוּשׁ כַּחצִיר יָמָיו
כַּצִּיץ הַשָּׂדֶה בֶּן יָצִיץ:
16 כִּי רוּחַ עֲבָרָה־בּוֹ וַאֲיָנָנוּ
וְלֹא־יִפְרֹגוּ עוֹד מְקוֹמוֹ:
17 וְחֶסֶד יְהוָה מִעוֹלָם
וְעַד־עוֹלָם עַל־יִרְאָיו
וְצַדִּיקָתוֹ לִבִּי בָנִים:
18 לְשִׁמְרֵי בְרִיתוֹ
וּלְזִכְרֵי פִקְדָּיו לַעֲשׂוֹתָם:
19 יְהוָה בְּשָׁמַיִם הִכִּין כִּסְאוֹ
וּמִלְכוּתוֹ בְּכֹל מַשְׁלָה:

20 בָּרְכוּ יְהוָה | מְלֹאכֵי
 גִּבְרֵי כָח עֲשֵׂי דְבָרוֹ
 לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ:
 21 בָּרְכוּ יְהוָה כָּל־צַבָּאוֹ
 מְשֻׁרְתָיו עֲשֵׂי רִצּוֹנוֹ:
 22 בָּרְכוּ יְהוָה | כָּל־מַעֲשָׂיו
 בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ
 בָּרְכֵי נִפְשֵׁי אֶת־יְהוָה:

XLVI. *God our Creator ; Ps. C.*

מִזְמֹר לְתוֹדָה

1 הֲרִיעוּ לִיהוָה כָּל־הָאָרֶץ:
 2 עֲבַדוּ אֶת־יְהוָה בְּשִׂמְחָה
 בָּאוּ לִפְנֵי בְרִנָּה:
 3 דַּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
 הוּא עָשָׂנוּ וְלֹא | אֲנַחְנוּ
 עָמּוּ וְצֹאן מִרְעִיתוֹ:
 4 בָּאוּ שִׁעְרָיו | בְּתוֹדָה
 חֲצִרָתוֹ בְּתִהְלָה
 הוֹדוּ לוֹ בָּרְכוּ שְׁמוֹ:
 5 כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ
 וְעֶדְדוֹ וְדֹר אֲמוֹנָתוֹ:

XLVII. *God the mighty King ; Ps. XCIII.*

- 1 יְהוָה מֶלֶךְ גָּאוֹת לְבֹשׁ
 לְבֹשׁ יְהוָה עָז הַתְּאוֹר
 אֶת־תְּכוֹן יִתְּבֵל בְּלִתְמוֹט:
 2 נִכּוֹן בְּסֵאתָךְ מֵאֵז
 מַעֲוֹלִים אָתָּה:
 3 נִשְׂאוּ נְהָרוֹת | יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכִיָּם:
 4 מִקְלוֹת | מִיָּם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִיר בַּמָּרוֹם יְהוָה:
 5 עֲדִיד | גִּאֲמָנוּ מְאֹד
 לְבֵיתְךָ גִּאֲוֵה־קֹדֶשׁ
 יְהוָה לְנֶאֱרָד יָמִים:

XLVIII. *God's kindness in providing for his creatures ;
Ps. LXV.*

- לְמִנְצָח מִזְמוֹר לְדָוִד נָשִׂיר:
 2 לֵךְ דְּמִיָּה תְהִלָּה | אֱלֹהִים בְּצִיּוֹן
 וְלֵךְ יִשְׁלֹם־גִּדְרָה:
 3 שִׁמְעַ תִּפְלֶה
 עֲדִיד כָּל־בֶּשֶׂר יִבְאוּ:
 4 דְּבָרִי עֲזַנְתָּ גִבְרוּ מִנִּי
 פִּשְׁעֵינוּ אָתָּה תִּכְפֹּרֵם:
 5 אֲשֶׁרִי | תִּבְחָר וּתִקְרָב

- יִשְׁכֹּן חֲצִירֶיךָ
 נִשְׁבְּעָה בְּטוֹב בֵּיתֶךָ
 קֹדֶשׁ הֵיכְלֶךָ:
 6 נִזְרָאוֹת | בְּצִדְקַתְּ תַעֲנֵנִי אֱלֹהֵי יִשְׁעֵנִי
 מִבְּטָח פֶּלֶא־קִצּוֹי־אֶרֶץ וַיֵּם רַחֲקִים:
 7 מִכֵּין הָרִים בִּכְחוֹ
 נֶאֱזָר בְּגִבּוֹרָה:
 8 מִשְׁפִּיחַ | שְׁאוֹן יָמִים
 שְׁאוֹן גְּלִיָּהֶם וְהִמּוֹן לְאֻמִּים:
 9 וַיִּירָאוּ יִשְׁבֵּי קִצּוֹת מְאוֹתֶיךָ
 מוֹצְאֵי בָקָר וְעֶרֶב תִּרְנִין:
 10 פִּקְדַת הָאָרֶץ וְתִשְׁקֻמָּהּ
 רַבַּת תַּעֲשִׂרְנָה פֶּלֶג אֱלֹהִים מֵלֵא מִים
 תִּכְוֶן דָּגָם פִּי־כֹן תִּכְיֶנָּה:
 11 תִּלְמִידָהּ רִוּה נַחַת גְּדוּדָהּ
 בְּרִבִּיבִים תִּמּוֹנְגְנָה צְמֻחָהּ | תִּבְרָךְ:
 12 עֲטֹרַת שְׁנַת טוֹבֶתֶךָ
 וַיִּמְעַגְלֶיךָ יִרְעָפוֹן דָּשׁוֹ:
 13 יִרְעָפוּ נְאוֹת מִדְּבָר
 וְגִיל גְּבָעוֹת תַּחֲנִנְנָה:
 14 לְבָשׁוּ כְרִים | הֲצֵאוּ
 וַעֲמִקִּים יַעֲמִפוּ־בָר
 יִתְרוֹעְעוּ אַף־יִשִּׁירוּ:

XLIX. *God our refuge ; Ps. XLVI.*

לְמַנְצֵחַ לְבְנו־קָרַח עַל-עֲלָמוֹת נָשִׁיר:

- 2 אֱלֹהִים לָנוּ מִחֲסֶה וְעֹז
- עֹזְרָה בְּצָרוֹת נִמְצָא מֶאֱד:
- 3 עַל-כֵּן לֹא-נִירָא בְּחַמִּיר אֶרֶץ
- וּבְמֹשֶׁה הָרִים בְּלֵב יָמִים:
- 4 יִהְיוּ יַחֲמְרוּ מִיָּמָיו
- יִרְעֲשׂוּ-הָרִים בְּנֹאוֹתָו סֵלָה:
- 5 נָהָר פִּלְגָיו יִשְׁמְחוּ עִיר-אֱלֹהִים
- קָדֵשׁ מִשְׁכְּנֵי עֲלִיּוֹן:
- 6 אֱלֹהִים בְּקִרְבָּהּ בִּלְתַּמוּשׁ
- יַעֲזֹרָה אֱלֹהִים לַפְּגֹת בֶּקֶר:
- 7 הָמוּ גִוִּים מָטוּ מִמַּלְכוֹת
- נָתַן בְּקוֹלוֹ תָמוּג אֶרֶץ:
- 8 יְהוָה צְבָאוֹת עִמָּנוּ
- מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:
- 9 לָכֵן חָזוּ מַפְעָלוֹת יְהוָה
- אֲשֶׁר-שָׂם שְׁמוֹת בְּאֶרֶץ:
- 10 מִשְׁבִּית מַלְחָמוֹת עֲדִיקָהּ הָאֶרֶץ
- קָשֶׁת יִשְׁבֵּר וְקַצֵּץ חֲנִית
- עֲגָלוֹת יִשְׂרָף בָּאֵשׁ:
- 11 הֲרִפּוּ וְדָעוּ כִּי-אֲנֹכִי אֱלֹהִים
- אֲרוֹם בְּגוֹיִם אֲרוֹם בְּאֶרֶץ:
- 12 יְהוָה צְבָאוֹת עִמָּנוּ
- מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

L. *God who wields the thunder and lightning ;*
Ps. XXIX.

מִזְמוֹר לְדָוִד

- 1 הָבֵן לַיהוָה בְּנֵי אֱלֹהִים
הָבֵן לַיהוָה כְּבוֹד וְעֹז:
- 2 הָבֵן לַיהוָה כְּבוֹד שָׁמַיִם
הַשִּׁתְּחַוֵּי לַיהוָה בְּהִדְרַת־קֹדֶשׁ:
- 3 קוֹל יְהוָה עַל־הַמָּיִם
אֶל־הַכְּבוֹד הַרְעִים
יְהוָה עַל־מַיִם רַבִּים:
- 4 קוֹל־יְהוָה בַּפֶּחַח
קוֹל יְהוָה בַּהֲדָר:
- 5 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:
- 6 וַיִּרְקִידֵם בַּמּוֹעֵגֶל
לְבָנוֹן וְשִׁרְיוֹן בָּמוֹ בִּדְרָאמִים:
- 7 קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ:
- 8 קוֹל יְהוָה יַחֲלִיל מִדְּבַר
יַחֲלִיל יְהוָה מִדְּבַר קָדֹשׁ:
- 9 קוֹל יְהוָה | יַחֲלִיל אֵילוֹת
וַיִּחַשֵּׁף יַעֲרֹת
- וַיִּבְהִיכֵלּוּ כָּלֹו אֲמֵר כְּבוֹד:
- 10 יְהוָה לַמַּבּוּל יֵשֶׁב
וַיֵּשֶׁב יְהוָה מִלֶּךְ לְעוֹלָם:
- 11 יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה | יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

LI. *The Lord our Shepherd*; Ps. XXIII.

מִזְמוֹר לְדָוִד

- 1 יְהוָה רֹעִי לֹא אֶחָסֵר:
- 2 בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי
עַל־מֵי מְנוּחַת יְנַחֲלֵנִי:
- 3 נַפְשִׁי יִשׁוּבֵב
יִנַּחֲנִי בְּמַעְגַּל־צֶדֶק
לְמַעַן שְׁמוֹ:
- 4 גַּם כִּי־אֵלֶּךְ בְּגֵיא צִלְמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנַּחֲמֵנִי:
- 5 תַּעֲרֹךְ לִפְנֵי אֲשַׁלְחֵן נֶגֶד צָרִי
דִּשְׁנָתְךָ בְּשִׁמּוֹן רֹאשִׁי כּוֹסֵי רוּיָה:
- 6 אֵךְ מִזֶּבֶחַ וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וּשְׁבַתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים:

LII. *The King of glory*; Ps. XXIV.

לְדָוִד מִזְמוֹר

- 1 לִיהוָה הָאָרֶץ וּמְלוֹאָהָ
תִּבְלֵ וַיִּשְׁבֵּי בָהּ:
- 2 כִּי־הוּא עַל־יַמִּים יִסְדָּהָ
וְעַל־נְהָרוֹת יִכּוֹנְנָה:
- 3 מִי־עֲלָה בְּהַר־יְהוָה
וְיָמִי יָקוּם בְּמָקוֹם קָדְשׁוֹ:
- 4 נָקִי כַפָּיִם וְבֵרֶךְ לֵב
אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשׁוֹ

- וְלֹא נִשְׁבַּע לְמִרְמָה:
 5 יֵשׂא בִּרְכָה מֵאֵת יְהוָה
 וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
 6 זֶה דֹּר דָּרָשׁוּ
 מִבְּקָשֵׁי פִנְיָךְ יַעֲקֹב סֵלָה:
 7 שָׂאוּ שְׁעָרִים | רֹאשֵׁיכֶם
 וְהִנֵּשְׂאוּ פֶתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 8 מִי־זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה עֲנוּ וְגִבּוֹר
 יְהוָה גִּבּוֹר מְלַחֲמָה:
 9 שָׂאוּ שְׁעָרִים | רֹאשֵׁיכֶם
 וְהִנֵּשְׂאוּ פֶתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 10 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

LIII. *The book of nature and of revelation ; Ps. XIX.*

- לְמִנְצֵחַ מִזְמוֹר לְדָוִד:
 2 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים
 וּמַעֲשֵׂה יְדֵיו מִגִּיד הַרְקִיעַ:
 3 יוֹם לְיוֹם יַבִּיעַ אָמַר
 וּלְלֵילָה לְלֵילָה יְהוֹדֶעֶת:
 4 אֵין־אָמַר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמָע קוֹלָם:
 5 בְּכֹל־הָאָרֶץ | יֵצֵא קוֹם

- וּבִקְצֵה תֵּבֵל מְלִיחָם
 לְשֹׁמֵשׁ שֵׁם־אֶחָל בָּהֶם:
 6 וְהוּא כָּחָתָן יֵצֵא מִחֻפָּתוֹ
 יֵשִׁישׁ בְּגִבּוֹר לָרוֹץ אֶרֶח:
 7 מִקְצֵה הַשָּׁמַיִם | מוֹצֵאוֹ
 וְתִקּוּפָתוֹ עַל־קִצּוֹתָם
 וְאִין נִסְתָּר מִחֻמָּתוֹ:
 8 תִּזְכֹּרֶת יְהוָה תִּמְיָמָה מְשִׁיבַת נֶפֶשׁ
 עֲדוּת יְהוָה נִאֲמָנָה מַחְבִּימַת פֶּתִי:
 9 פִּקּוּדֵי יְחִוָּה יִשְׂרָאֵל מְשִׁחִי־לֵב
 מִצִּנּוֹת יְהוָה בָּרָה מְאִירַת עֵינַיִם:
 10 יִרְאֵת יְהוָה | שְׁהוֹרָה עוֹמֶדֶת לְעַד
 מְשִׁפְטֵי־יְהוָה אֲמַת צְדָקוֹ יַחֲדוּ:
 11 הִנֵּחַמָּדִים מוֹדֵב וּמִפֶּן רַב
 וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:
 12 גַּם־עֲבָדָךְ נִזְהָר בָּהֶם
 בְּשִׁמְרָם עֶקֶב רַב:
 13 שְׁנִיאוֹת מִי־יָבִין
 מִנִּסְתָּרוֹת נִקְנִי:
 14 גַּם מוֹזִרִים | חֲשֹׁף עֲבָדָךְ
 אֶל־יְמוּשְׁלוֹ־בִי אֲזִי אֵיתָם
 וְנִקִּיתִי מִפֶּשַׁע רַב:
 15 יְהוֹיִל־רָצוֹן | אֲמַר־יָפִי
 וְהִגִּינוֹ לִבִּי לִפְנֶיךָ
 יְהוָה צוּרִי וְנוֹאֲלִי:

LIV. *Who shall dwell with God? Ps. XV.*

מִזְמוֹר לְדָוִד

- 1 יְהוָה מִי־יִגוֹר בְּאַהֲלָהּ
מִי־יִשְׁכֵּן בְּהַר קֹדֶשׁ;
2 הוֹלֵךְ תָּמִים וּפִעֵל צַדִּיק
וְדֹבֵר אֱמֶת בְּלִבּוֹ;
3 לֹא־רָגַל | עַל־לִשְׁנוֹ
לֹא־עָשָׂה לְרַעְהוּ רָעָה
וְחִרְפָּה לֹא־נִשְׂא עַל־קִרְבּוֹ;
4 נְבִזָּה | בְּעֵינָיו נִמְאָס
וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד
נִשְׁבַּע לְהִרְעֹ וְלֹא יִמָּר;
5 כִּסֵּפוֹ | לֹא־נָתַן בְּנִשְׁוֹ
וְשָׁחַד עַל־נַפְשׁוֹ לֹא לָקַח
עֲשֵׂה־אֱלֹהִים לֹא יִמּוּט לְעוֹלָם:

LV. *The blessedness of the righteous, and the overthrow of the wicked; Ps. I.*

- 1 אֲשֶׁר־יִהְיֶה
אֲשֶׁר | לֹא הָלַךְ בְּעֲצַת רָשָׁעִים
וּבְדִרְדָּר חַטָּאִים לֹא עָמַד
וּבִמְשָׁב לֵצִים לֹא יִשָּׁב;
2 כִּי | אִם בְּתוֹרַת יְהוָה חֲפָצוֹ
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה;
3 וְהָיָה כְּעֵץ שְׁתוּל עַל־פְּלִגְיָמִים
אֲשֶׁר פָּרִיו | יִתֵּן בְּעֵתוֹ

- וְעָלָהּ לֹא־יָבוּל
וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:
4 לֹא־כֵן הָרָשָׁעִים
כִּי אִם־כַּפֹּץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ:
5 עַל־כֵּן | לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט
לְחַטָּאִים בַּעֲדַת צַדִּיקִים:
6 כִּי־יִדְרֹעַ יִהְיֶה דֶרֶךְ צַדִּיקִים
וְדֶרֶךְ רָשָׁעִים תֵּאבֵד:

LVI. *Longing after God* ; Ps. LXXXIV.

- לְמַנְצָח עַל־חַגְגֵּית לְבַנִּי־קָרַח מִזְמֹר:
2 מִה־יָדִידוֹת מִשְׁכָּנוֹתֶיךָ יְהוָה צְבָאוֹת:
3 נִכְסְפָה וְגַם־כָּלָתָה | נַפְשִׁי לְחַצְרוֹת יְהוָה
לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי:
4 גַּם־צִפּוֹר | מִצֵּאָה בַּיִת
וְדֹרֹר | קוֹן לָהּ
אֲשֶׁר־שָׁתָה אֶפְרָחֶיהָ
אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת
מִלְּפִי וְאֵלֶּהי:
5 אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ
עוֹד יִהְלְלוּךָ סֵלָה:
6 אֲשֶׁר־י אָדָם עֲזוֹלוֹ בְּךָ
מִסְלֹת בִּלְבָבָם:
7 עֲבְרִי | בַּעֲמֹק הַבְּכָא מַעֲיֵן יִשִּׁיתוּהוּ
גַם־בְּרָכוֹת יַעֲמֶה מוֹרָה:
8 יֵלְכוּ מִחֵיל אֶל־חֵיל

- יִרְאֶה אֱלֹהִים בְּצִיּוֹן:
 9 יְהוָה אֱלֹהִים צְבָאוֹת שְׁמֹעַה תִּפְלְתִּי
 הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה:
 10 מִגִּנְנוּ רָאָה אֱלֹהִים
 וַהֲבִט פָּנָי מִשִּׁיחָד:
 11 כִּי טוֹב־יוֹם בְּחֻצֵּיךָ מֵאֶלֶף
 בַּחֲרָתִי הִסְתוּפָף בְּבֵית אֱלֹהֵי
 מְדוּר בְּאֶהֱלִי־רָשָׁע:
 12 כִּי שָׁמַשׁ וּמִגְן יְהוָה יְהוָה אֱלֹהִים
 חָן וְכְבוֹד יִתֵּן יְהוָה
 לֹא יִמְנַע־טוֹב לַהֲלָכִים בְּתַמִּים:
 13 יְהוָה צְבָאוֹת
 אֲשֶׁר־י אָדָם בְּטַח בְּךָ:

LVII. *Shortness and vanity of human life ; Ps. XC.*

- תִּפְלֹחַ לְמִשְׁחָה אִישׁ־הָאֱלֹהִים
 1 אֲדָנִי מַעֲזוֹן אֶתָּה הֵייתָ לָנוּ
 בְּדֶר וָדֶר:
 2 בְּטָרִם וְהָרִים יִלְדוּ
 וַתַּחֲלִל אֶרֶץ וַתִּבֶּל
 וּמַעֲוֹלָם עֲד־עוֹלָם אֶתָּה אֵל:
 3 תִּשָּׁב אֲנוֹשׁ עֲד־דָּבָא
 וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:
 4 כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כַּיּוֹם
 אֶתְמוֹל כִּי יַעֲבֹר
 וַאֲשֶׁמּוּרָה בַּלִּילָה:

- 5 זָרַמְתָּם שָׁנָה יְהוֹי
 בִּבְקָר פֶּחָצִיר יִחְלָה:
 6 בִּבְקָר יִצִּיץ וְחָלָה
 לָעָרֵב יְמוּלֵל וְיִבֵּשׁ:
 7 פִּי־כְלִינוּ בְּאַפָּךְ
 וּבְחֶמְתְּךָ נִבְהֵלְנוּ:
 8 שֵׁת עֲזַנְתִּינוּ לְנִגְדֶּךָ
 עֲלַמְנוּ לְמֵאֹר פְּנִיךָ:
 9 כִּי כָל־יְמִינוּ פָּנֵינוּ בְּעִבְרָתְךָ
 כְּלִינוּ שְׁנֵינוּ כְּמוֹתֶיךָ:
 10 יְמֵי־שְׁנוֹתֵינוּ אֶבְהֶם שְׁבָעִים שָׁנָה
 וְאִם בְּגִבּוֹרֹת אֶשְׁמוֹנִים שָׁנָה
 וּרְחֹבָם עֲמַל וְאוֹן
 פִּי־נָנוּ חֵישׁ וְנַעֲפָה:
 11 מִי־יֹדֵעַ עֲזוֹ אַפָּךְ
 וּכִירָאֲתְךָ עִבְרָתְךָ:
 12 לְמִנּוֹת יְמִינוּ כֵּן הוֹדַע
 וְנִבִּיא לִבִּב חֲכָמָה:
 13 שׁוֹבָה יְהוָה עֲדֵרְתִּי
 וְהִנָּחֵם עַל־עֲבֹדֶיךָ:
 14 שִׁבְעֵנוּ בִּבְקָר חֲסִדְךָ
 וּנְרַנְנָה וְנִשְׁמָחָה בְּכָל־יְמִינוּ:
 15 שִׁמְחֵנוּ כִּימוֹת עֲבִיתָנוּ
 שְׁנוֹת רָאִינוּ רָעָה:
 16 יִרְאֵה אֶל־עֲבֹדֶיךָ פְּעִלֶיךָ
 וְהִדְרֶךְ עַל־בְּנֵיהֶם:
 17 וִיהִי אֶנְעֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ

וּמַעֲשֵׂה יָדָיו כּוֹנֵנָה עָלָיו
וּמַעֲשֵׂה יָדָיו כּוֹנֵנָהוּ:

LVIII. *The evils of intemperance ; Prov. XXIII, 29—35.*

29 לְמִי אֹזִי לְמִי אָבִיו לְמִי מְדוֹנִים |

לְמִי־שִׁיחַ לְמִי פִצְעִים חָגִם

לְמִי חֲכָלָלוֹת עֵינָיו:

30 לְמֵאֲחֵרִים עַל־הֵיוֹן

לְבָאִים לַחֲקוֹר מְמֹסֶד:

31 אֶל־תֵּרָא יוֹ כִּי יִתְאַדָּם

כִּי־יִתֵּן בַּכּוֹס עֵינָיו

יִתְחַלֵּף בְּמִישָׁרִים:

32 אַחֲרִיתוֹ כְּנַחֵשׁ יִשָּׁף

וּכְצַפְעָנִי יִפְרֹשׁ:

33 עֵינָיו יֵרָאוּ זָרוֹת

וְלִבָּהּ יִדְבֹּר תַּהֲפֻכּוֹת:

34 וְהָיִיתָ כְּשֹׁכֵב בְּלִבֵּי־אֵם

וְכְשֹׁכֵב בְּרֹאשׁ חֶבֶל:

35 הַפּוֹנֵי בַל־חֲלִיתִי

הַלְמוֹנִי בַל־יִרְעֵתִי

מִתִּי אֶקְוֶה

אוֹסִיף אֲבַקֶּשְׁנוּ עוֹד:

LIX. *Divine admonition in the visions of the night ;*
 JOB IV, 12—21.

- 12 וְאֵלֵי דָבָר יִגְנֹב
 וְתִקַּח אֹזְנִי שִׁמְעוֹן מִנְהוּ:
 13 בְּשִׁעְפִּים מְחֻזְזוֹת לַיְלָה
 בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים:
 14 פָּחַד קָרָאֲנִי וְרַעְדָּה
 וְרָב עֲצֻמוֹתַי הִפְחִיד:
 15 וְרוּחַ עַל־פָּנַי יִחַלֶּה
 תִּסְפֹּר שְׁעָרַת בְּשָׂרִי:
 16 יַעֲמֹד | וְלֹא־אֶפִּיר מִרְאֵהוּ
 תִּמְוִנָה לִנְגֹד עֵינַי
 דִּמְמָה וְקוֹל אֲשַׁמֶּע:
 17 הָאֲנוּשׁ מֵאֲלוֹהִים יִצְדָּק
 אִם־מַעֲשֵׂהוּ יִטְהַר גִּבֹּר:
 18 הֵן בַּעֲבָדָיו לֹא יֵאֱמִין
 וּבְמַלְאָכָיו יִשִּׁים תִּהְלַח:
 19 אֶף שִׁכְנֵי בְתִי־חֶמֶר
 אֲשֶׁר בַּעֲפָר יִסֹּדֵם
 יִדְכָּאוּם לִפְנֵי־עֵשׂ:
 20 מִבֶּקֶר לַעֲרֵב יִפְתּוּ
 מִבְּלִי מִשִּׁים לִנְצַח יִאֲבֹדוּ:
 21 הֲלֹא־נִסָּע יִתְרֵם בָּם
 יָמוּתוּ וְלֹא בְחֻכָּמָה:

SELECTION FROM THE PARABLES OF THE
OLD TESTAMENT.

LX. Parable addressed by Nathan to David ;
2 SAM. XII, 1—7.

1 שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עֹשִׂיר וְאֶחָד רָאשׁ :
2, 3 לְעֹשִׂיר הָיָה צֹאן וּבָקָר הִרְבֵּה מְאֹד : וְלָרֶשׁ אֵין־כָּל
כִּי אִם־כִּבְשָׂה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲיֶיהָ וַתִּגְדֵּל
עִמּוֹ וְעַם־בָּנָיו יַחְדָּו מִפֶּתֶר תֹּאכַל וּמִכֶּסֶּו תִּשְׁתַּרֵּה
4 וּבְחִיקוֹ תִּשְׁכָּב וַתְּהִי־לוֹ כֶּבֶת : וַיָּבֵא הַלֹּדֶז לְאִישׁ
הָעֹשִׂיר וַיַּחְמֵל לְקַחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ לַעֲשׂוֹת לָאִרְחָה
הַבָּא לוֹ וַיִּקַּח אֶת־כִּבְשָׂת הָאִישׁ הָרָאשׁ וַיַּעֲשֶׂה לְאִישׁ
5 הַבָּא אֵלָיו : וַיַּחֲרֹאֲף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל־
6 נָתָן חַי־יְהוָה כִּי בִרְמוֹת הָאִישׁ הָעֹשֶׂה זֹאת : וְאֵת־
הַכִּבְשָׂה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת־הַדָּבָר
7 הַזֶּה וְעַל אֲשֶׁר לֹא־חָמַל : וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה
הָאִישׁ :

LXI. Parable of Jotham ; JUDG. IX, 6—15.

6 וַיֹּאסְפוּ כָל־בְּעָלֵי שָׂכָם וְכָל־בֵּית מֶלֶךְ וַיִּלְכּוּ וַיִּמְלִיכוּ
אֶת־אַבִּימֶלֶךְ לְמֶלֶךְ עִם־אֱלֹוֹן מִצָּב אֲשֶׁר בְּשָׂכָם :
7 וַיַּגִּידוּ לְיוֹתָם וַיִּלְךְ וַיַּעֲמֹד בְּרֹאשׁ הַר־גֵּרָזִים וַיִּשָּׂא קוֹלוֹ
וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמַעוּ אֵלַי בְּעָלֵי שָׂכָם וַיִּשְׁמַע
8 אֱלִיכָם אֱלֹהִים : הַלֹּדֶז הִלְכִי הָעֵצִים לְמִשְׁחָה עֲלֵיהֶם
9 מֶלֶךְ וַיֹּאמְרוּ לַיִּית מְלֹכָה עָלֵינוּ : וַיֹּאמֶר לָהֶם הַיִּית
הַחֲדָלְתִּי אֶת־דִּשְׁנִי אֲשֶׁר־בִּי וַיַּכְּדוּ אֱלֹהִים וְאֲנָשִׁים

- 10 וְהִלַּכְתִּי לָנוּעַ עַל-הָעֵצִים: וַיֹּאמְרוּ הָעֵצִים לְתֹאנָה
 11 לְכִי־אֵת מַלְכִּי עֲלֵינוּ: וַתֹּאמֶר לָהֶם הַתֹּאנָה הַחֲדָלְתִּי
 אֶת-מַתְקִי וְאֶת-תְּנוּבָתִי הַטּוֹבָה וְהִלַּכְתִּי לָנוּעַ עַל-
 12 הָעֵצִים: וַיֹּאמְרוּ הָעֵצִים לִגְפֹן לְכִי־אֵת מַלְכִּי עֲלֵינוּ:
 13 וַתֹּאמֶר לָהֶם הַגֹּפֶן הַחֲדָלְתִּי אֶת-תִּירוּשֵׁי הַמִּשְׁפָּחָה
 14 אֱלֹהִים וְאֲנָשִׁים וְהִלַּכְתִּי לָנוּעַ עַל-הָעֵצִים: וַיֹּאמְרוּ כָל-
 15 הָעֵצִים אֶל-הָאֵטָד לֵךְ אִתָּה מֶלֶךְ-עֲלֵינוּ: וַיֹּאמֶר הָאֵטָד
 אֶל-הָעֵצִים אִם בְּאֵמֶת אַתֶּם מְשֻׁחִים אֵתִי לְמֶלֶךְ
 עֲלֵיכֶם בָּאוּ חֲסוּ בְצִלִּי וְאִם־אֵין תֵּצֵא אִשׁ מִן־הָאֵטָד
 וְתֹאכַל אֶת-אַרְצִי הַלְבֵנוּ:

מלכה ק. 12.

LXII. *Parable of the vineyard*; Is. V, 1—7.

- 1 אֲשִׁירָה נָא לִידֵי־י שִׁירַת דּוּדִי לְכַרְמִי
 כֶּרֶם הִיָּה לִידֵי־י בִּקְרוּ בִּרְשָׁמוֹ:
 2 וַיַּעֲזֹקְהוּ וַיִּסְקְלֵהוּ וַיִּטְעֵהוּ שִׂרְק
 וַיִּבֶן מִגְדָּל בְּתוֹכֹוּ וְנִסְיָקָב חֲצֵב בּוֹ
 וַיִּקַּן לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה
 שִׁפְטוּ־נָא בֵּינִי וּבֵין כֶּרְמִי:
 4 מַה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ
 מִדּוֹעַ קִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:
 5 וַעֲתָה אֹדִיעָה־נָא אֶתְכֶם
 אֶת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי
 הִסֵּר מְשׁוֹכְתוֹ וְהָיָה לְבָעִיר
 פָּרִץ גְּדָרוֹ וְהָיָה לְמֶרְמָס:

- 6 וַאֲשִׁיתָהוּ בְתָהּ לֹא יוֹמֵר וְלֹא יַעֲדֹר
וְעָלָה שְׁמִיר וְשִׁית
וְעַל הָעֵבִים אֲצִיָּה מִהַמְטִיר עָלָיו מִטֵּר:
7 כִּי כָרֶם יִהְיֶה צְבָאוֹת בֵּית יִשְׂרָאֵל
וְאִישׁ יִהְיֶה נֹטֵעַ שְׁעִשְׂוֹעִיו
וַיִּקֶן לְמִשְׁפָּט וְהָנָה מִשְׁפָּח
לְצַדִּיקָה וְהָנָה צַעֲקָה:

LXIII. *Parable of the vine*; Ps. LXXX, 9—20.

- 9 גִּפּוֹן מִמְצָרִים תִּסְיַע
תִּגְרֹשׁ גּוֹזִים וְתִמְשָׁעָה:
10 פָּנִיתָ לַפָּנִיָּה
וְתִשְׁרֹשׁ שְׂרָשִׁיָּה
וְתִמְלֵא אֶרֶץ:
11 כִּסּוֹ הָרִים צִלָּה
וְעֲנַפֶּיהָ אֲרֻזֵּי־אֵל:
12 תִּשְׁלַח קִצְרִיהָ עֲדֵי־ים
וְאֶל־נָהָר יוֹנְקוֹתֶיהָ:
13 לִמָּה פָּרַצְתָּ גִדְרֶיהָ
וְאֶרְוָה כָּל־עֲבְרֵי דָרֶךְ:
14 יִכְרַס־מִנָּה חֲזִיר מִיַּעַר
וְזִיז שָׂדֵי יִרְעֶנָּה:
15 אֱלֹהִים צְבָאוֹת שׁוּב נָא
הִבֵּט מִשָּׁמַיִם וּרְאֵה
וּפְקֹד גִּפּוֹן זֹאת:
16 וּבִנְנָה אֲשֶׁר־נִטְעָה יְמִינָךְ
וְעַל־בֵּין אִמְצָתָה לָּךְ:

graphical accuracy, which cannot be acquired equally well in any other way. But the student need not write out *all* his paradigms fully. Of some, he may make *skeletons*; writing out only the 3d persons singular and plural of the Præter and Future, with the Inf., Imp., and Participles. But let him also write out many paradigms *fully*. And where there is a class, and the instructor attends to them all at the same time, the correction of one exemplar, which exhibits a *written* paradigm, (if the correction be made *vivâ voce* and in presence of the class,) will of course serve for the paradigms of all the class; as they can be required each one to correct his own paradigm, while in the lecture room, agreeably to the directions of the instructor.

I would earnestly recommend to all teachers and learners, who make use of this Chrestomathy, to pursue the method here pointed out. Experience has long since taught me, that *seemingly* rapid advances, at the commencement of Hebrew study, are not to be regarded as being of course *real* advances. He will ultimately make the most rapid and sure progress, who carefully, deliberately, and with great pains-taking as to grammatical principles, lays a foundation broad and deep, on which he may erect a superstructure at his will. I venture to pledge myself, that if the method above recommended be followed, neither learner nor teacher will ever see cause to regret it; nay, that both will become fully persuaded of its usefulness and importance.

The examples in No. I. are chosen, with much pains-taking, from roots which have neither Gutturals, nor Quiescents, nor Aspirates in them, in order that the student may have as little difficulty as possible to encounter, in the first stages of his praxis. A few of the examples have a final *Resh*; but such a Resh usually makes no irregularity, excepting that the Future (and its cognates) of such verbs not unfrequently has a Pattahh final. But in the examples here selected, this is not the case; and all, therefore, which are ranged under *a.* may be declined, in respect to their vowels, after the model of הָטַל.

Those under *b.* are declined after the manner of בָּרַךְ in Par. I. of the regular verbs. There are but very few verbs of this kind.

In No. II., the examples under *a.* resemble שָׁאֵל, שָׁפֵל, גִּלָּד in Par. II. of the regular verbs. The student must resort to the Lexicon, in order to determine the forms of the respective Futures, etc. The verb שָׁאֵל properly belongs to verbs שׁ Guttural; but it was necessary to employ it here, in order to exhibit the peculiar forms of the 2nd person plural in the Præter of Kal.

The examples under *b.* comprehend nearly all the verbs *final Hholem*, that have three radicals in Kal Præter. Of the last four of them, no Infinitive Future or Imperative occurs.

No. III. exhibits verbs whose *first* radical is an Aspirate. In writing out the Paradigms, the student must recur to the principles respecting *Daghesh lene*, in §§ 79—82. E. g. גָּמַל, (אָ not אֶ) 79. 1,* the same principle applying to a *single* word, which applies to the beginning of a chapter or verse; Fut. יִגְמַל, 80. Imp. גָּמַל, etc. Niphal גִּגְמַל, by the principle in 80. Fut. יִגְמַל, 78. Note 2. Piel Fut. יִגְמַל, 80. Pual Fut. יִגְמַל, 80. Hiphil הִגְמִיל, 80. Hophal הִגְמִיל, 80. Hithp. הִתְגַּמֵּל, 79. 2; and so of all the other examples in this species of verbs.

No. IV. exhibits verbs with an Aspirate for the middle radical. Kal Inf. זָכַר, 80. Fut. יִזְכֹּר, 79. 2. and 81. 2, Note 2. Imp. זָכַר, 80. Part. זֹכֵר, 80. Niph. נִזְכֵּר, 79. 2. Fut. יִזְכֹּר, 80. Piel Fut. יִזְכֹּר, 71. also 78. Note 2. Pual Fut. יִזְכֹּר, ib. Hiph. הִזְכִּיר, 79. 2. Hoph. הִזְכִּיר, ib. Hith. הִתְיַזְכֵּר, 71. also 78. Note 2.

No. V. exhibits verbs with an Aspirate for their *final* radical. Kal Inf. const. לָמַד, Fut. יִלְמַד, Imp. לָמַד, Part. לוֹמֵד, Niph. נִלְמַד, Piel לָמַד, Pual לָמַד, Hiph. הִלְמִיד, Hoph. הִלְמַד, Hith. הִתְלַמֵּד, all according to the principle in § 80. Also Imp. Fem. לָמַדִּי *līm-dhī* (not לָמַדִּי *līm-dī*), 81. 1. Plur. לָמַדִּי, ib. The same is the case in the Imp. of Nos. VII, VIII, IX, which follow; e. g. Imp. סָפַד, סָפַדִּי, סָפַדוּ, סָפַדוּ, סָפַדוּ, etc.; comp. 81. 1, 2, and Notes. The same principle applies, of course, to all cases of the like nature.

No. VI. exhibits verbs with two Aspirates for the two first ra-

* In all references, the first number refers to *section* (§) in my Hebrew Grammar; the subjoined numbers or letters, to subdivisions in the same.

dicals. Kal פָּבֵשׁ, 79, 1, and 80. * Fut. יִבְשׁ, 80. and 81. note 2; also 79. 2. Part. בּוֹבֵשׁ, 79. 1; also 80. Niph. נִבְשׁ, 80; also 79. 2; comp. 81, Note 2. Fut. יִבְשֹׁ, *yik-kā-bhēsh*, 71. and 78. Note 2; also 80. Piel פִּבֵּשׁ, 79. 1; also 71. Paul בִּבֵּשׁ, *ibid.* Hiph. הִבְבִּישׁ, 80; also 79. 2. Hoph. הִבְבֵּשׁ, *ibid.* Hith. הִתְבִּישׁ, 79. 2; also 71. and 78. Note 2.

No. VII. exhibits verbs, with two Aspirates for the two final letters. Kal Præt. לָבַד, 80. Future יִלְבֹּד, 79. 2; also 80. Niph. נִלְבַּד, *ibid.* Fut. יִלְבֹּד, 80. Piel לִבֵּד, Pual לִבֵּד, 71; also 80. Hiph. הִלְבִּיד, 79. 2; also 80. Hoph. הִלְבֵּד, 79. 2; also 80. Hiph. הִתְלִבֵּד, 71; also 80.

No. VIII. exhibits verbs, with Aspirates for the first and third radicals. Kal Præt. פָּזַב, 79. 1; also 80. Fut. יִזְבֹּב, 80. Part. פּוֹזֵב, 79. 1; also 80. Niph. נִזְבַּב, 80. Fut. יִזְבֹּב, 71; also 80. Piel פִּזֵּב, 79. 1; also 80. Pual פִּזֵּב, *ibid.* Hiph. הִזְבִּיב, 80. Hoph. הִזְבֵּב, *ibid.* Hiph. הִתְפִּזֵּב, 79. 2; also 80.

No. IX. exhibits verbs, with Aspirates for *all* their radicals. There are very few of these, in the Hebrew language. Kal Præt. פָּרַב, 79. 1; also 80. Fut. יִרְהַב, 80; also 79. 2; also 80. Niph. נִרְבַּב, 80; also 79. 2; also 80. Fut. Niph. יִרְהַב, 71; also 80. Piel פִּרֵּב and Pual פִּרֵּב, 79. 1; also 71; also 80. Hiph. הִרְבִּיב, 80; also 79. 2; also 80. Hoph. הִרְבֵּב, *ib.* Hith. הִתְרִיב, 80. 79. 2; also 71; also 80.

Remark. If the student will diligently and faithfully pursue the writing off of the various paradigms with *Aspirates*, he will, in this way, speedily acquire a familiar knowledge, not only of the usual forms of regular verbs in general, but of all the *minutiæ* which pertain to the mode of writing them, when they contain Aspirates, in all their different conjugations, moods, and tenses.

Nos. X. XI. XII. exhibit verbs פֿ Guttural, צ Guttural, and ל Guttural. The diversities of the Future, Imperfect, ect. are to be sought for in the Lexicon. The exercises in these are very important, in respect to the attainment of a proper knowledge of the manner in which the composite Shevas are employed in the

* In accumulated references like this case and others which follow, the design is, that they should answer to the various cases in which Dagghesh lene is admitted or excluded, as they successively follow each other in each word.

Hebrew; and also of a knowledge of the manner in which the Gutturals affect the vowels, employed in connexion with them.

No. XIII. exhibits examples of verbs with *Resh*; viz. (a) Verbs רָשׁ. (b) Verbs רָע. (c) Verbs רָל. In these it will be useful for the learner to exercise himself, so as to acquire, by experience, an accurate knowledge of the various departures from regular analogy, which these species of verbs exhibit.

No. XIV. exhibits verbs שָׁ, whose ש is treated as a *Guttural*. The principles by which these are regulated, are to be sought for in § 224 seq., which treat of verbs Pe Guttural. שָׁה (marked with *) has two forms; for which consult the Lexicon.

No. XV. exhibits verbs שָׁ, with a quiescent ש. Those with (*) have two forms; see Lexicon. Those with final ה, may be omitted until after the exercises in verbs הָה.

No. XVI. exhibits, (a) Verbs of the first class שָׁ, with Fut. *Tseri* in both syllables. Actual instances of the Fut. do not occur in all the examples, but they are ranged according to probability; § 244. a. (b) Verbs with final *Pattahh* and penult *Hhireq long*; § 244. b. It should be added, that the penult syllable, rather than the ultimate, distinguishes these two species of verbs; e. g. שָׁה, שָׁה belong to the class a, because they have *Tseri* in the penult, and take *Pattahh* final only because of a Guttural or Resh, § 113. But in the class b. the penult vowel is *Hhireq*; and besides this, the Imp. Inf. and Fut. *usually* retain the first radical, viz. the *Yodh*.

No. XVII. exhibits all the verbs of the second class שָׁ. Of these, *שָׁה belongs, in Kal, to class 3d; it is only in Hiphil, that its characteristics are developed. It should be noted, too, that שָׁה and שָׁה, produced as examples in § 249. of the Grammar, are not reckoned in the list contained in § 248. Note. This is because שָׁה, in one form and meaning of it, belongs to verbs of Class I. It is only when it has the sense of *finger*, that it belongs to Class II. As to שָׁה, it has no Hiphil, and consequently there is no certain means by which we can characterise it; but the corresponding Arabic verb, viz. يَنْظُرُ, belongs to the genuine class of שָׁ, in that language.

No. XVIII. exhibits all the verbs of Class III., whether they belong wholly or partly to this species. Further examination of this class of verbs makes me more inclined to assign them, in general, to roots פֿ, as Simonis and Eichhorn have done. But these lexicographers are not consistent throughout with themselves. For example, they call the Daghes in the Inf. of יִסַּד, (in לִיפֹד 2 Chron. xxxi, 7), *Dag. affectuosum* (!); and the Fut. of יִצַּר, viz. יִצֵּר etc., they say, is *borrowed* from יִצַּר; to which, however, they assign no meaning kindred with that of יִצֵּר. So also, יִשְׁרָבָה (1 Sam. vi, 12), is said to *borrow* its form from יִשְׁרָב; all of which does not stand well together.

As to the form יִנַּח, it may be referred to the root נָחַח, Hiph. הִנְיִחַ, formed according to § 261. in a manner resembling that of the Chaldee. But the student had better follow the Lexicons in his praxis; I mean such Lexicons as conform to the arrangement of Gesenius, which differs from that of Simonis.

No. XIX. exhibits verbs פֿ, whose different Futures, Imperatives, Infinitives, etc. must be sought for in the Lexicon.

Nos. XX. XXI. exhibit verbs עֵ and עִ, many of which also present more or less variations from the Paradigms; all of which should be noticed in the exercises upon them.

In No. XXI. *a.* exhibits such verbs as have י quiescent; *b.* such as have a regular moveable י, and are to be regularly declined; *c.* verbs Ayin Yodh, which exhibit peculiar forms in Kal only.

No. XXII. presents verbs לֵ, with various combinations of Aspirates, Gutturals, etc.; to which due attention should be paid.

No. XXIII. consists of verbs לֵ, in most of their varieties. The student should practise writing off and declining those which have Gutturals, Resh, etc. in them, as well as the others. The Lexicon will give him the various forms in the different conjugations.

No. XXIV. contains verbs לֵ, the peculiarities of which are designated in § 293.

Note. For verbs *doubly anomalous*, see Grammar, § 294 sq., which exhibits nearly all the cases that occur.

NOUNS MASCULINE.

No. XXV. nouns of Dec. I., with immutable vowels. The word מְלָכִית belongs here, only in its singular number. No. XXVI. nouns of Dec. II., with only the final vowel mutable. No. XXVII. nouns of Dec. III., with only the penult vowel mutable.

No. XXVIII. nouns of Dec. IV., with the ultimate and penult vowels mutable. The few which have a Segholate form in the *construct state*, may be discovered by consulting the Lexicon; see § 355. 5.

No. XXIX. nouns of Dec. V., with ultimate and penult vowels mutable, but in a peculiar way, so far as it respects the *construct state*; § 358. 3.

No. XXX. exhibits nouns of Dec. VI., which has a large variety of forms. The divisions, 1, 2, 3, etc. explain themselves. The student should in a particular manner bestow his attention on this declension, both on account of its frequency in the language, and the difficulties which attend it.

No. XXXI. nouns of Dec. VII., all of which seem to be mere *participials*, having the form of the Part. present in Kal, and almost exclusively an *active* sense.

No. XXXII. exhibits nouns of Dec. VIII., which are not very numerous in the language. In making out the various forms, the student will be careful to note, that for the *vowel-changes* he must consult the other declensions, according to the nature of the vowels in the words belonging to this. It is the *reduplication* of the last letter of the ground-form, in case of accession, and *this only*, which characterises Dec. VIII.

It should be noted also, that strictly speaking, שִׁיר and לִיר, in the Paradigm of Dec. VIII, (Gramm. p. 228), do not belong to Dec. VIII., because the final letter is not actually doubled, when these words receive accession. So far as the mere *mode of declension* is concerned, these words belong to Dec. I.; but in respect to the real implied *nature* of them, they rank with words in Dec. VIII.

No. XXXIII. nouns of Dec. IX. These are quite uniform in their changes, and are but a small class in respect to number.

NOUNS FEMININE.

Nos. XXXIV—XXXVII. exhibit the various classes of fem. nouns. The anomalous *plurals* of Dec. XIII. will require particular attention. The Lexicons afford the necessary aid for making out the various forms of them.

PART II.

NOTES AND EXPLANATIONS.

IN the Preface to my Hebrew Grammar, p. vii, I have given general directions for the *first* reading or study of the same, recommending that the parts included in *brackets* should be omitted, and that when the student has advanced as far as *the declension of nouns*, he should begin to read and parse in the Chrestomathy. In addition to what is there generally said, I would now add, that the various accounts of all the *irregular* verbs may be lightly passed over, in the *first* reading of the Grammar; for the object of this reading is rather to show the student where he can find what he needs, than to make him acquainted with the *details* of the various forms, etc. of the language. When the student, therefore, has advanced to § 332 in the Grammar, and made a beginning in his exercises on Part I, No. I, of this Chrestomathy, as directed in p. 65 above, he should then commence his exercises in Part II. of this work, taking only a few words for the first lessons; and at the same time, he should continue his grammatical recitations regularly, and also his exercise on Part I. as mentioned above, adapting them, as to length, to the time which he has to spare for them. He must be cautioned here, against yet making the Chrestomathy a *principal* study, and the Grammar and Praxis only a *subordinate* one; for the main object of the Chrestomathy is, to introduce him to a thorough knowledge of the Grammar and Praxis.

In going forward with the Grammar beyond § 332, the student may confine himself, for the *first* reading, principally to what is printed in *large* type. When he has advanced to the Syntax, let him stop there, and commence again with his Grammar, reading carefully, but not committing to memory, what is included in

brackets; and after the brackets are omitted, (i. e. from § 332 onwards,) reading in like manner what is printed in small type. During this *second* reading of the Grammar, let him commit to memory and recite regularly, the Paradigms of verbs and nouns, as they respectively occur. This will greatly facilitate learning to parse and construe in the Chrestomathy; while, on the other hand, the exercises here will much facilitate, and render more interesting, his exercises in the Grammar and Praxis in Part I. above.

The teacher should take special care, all along, that the lessons in the Chrestomathy be so apportioned as merely to promote and accelerate the acquisition of the Grammar, and not to interfere at all with real and solid progress in it. Students are usually very desirous to push on, in obtaining a knowledge of the manner merely of translating Hebrew words, and seem to be satisfied that they are making rapid progress in the language, when they can translate a considerable portion at a lesson. But this is a mistake; and often it is one, which leads on so as utterly to defeat, in the sequel, all accurate study and knowledge of the Hebrew at a future period. Students will usually go on as they have begun to proceed; and it is harder to turn about, and break up old habits of loose and inaccurate study, than it is to form a correct habit at the outset.

It is for this reason, that I have chosen, so far as I am able by means of the Notes which follow, to conduct the student in the way of thorough analysis, from the very beginning. I have tried both ways of studying a language, on myself and on my pupils; and I am most fully persuaded, that for *adults*, it is best to enter radically into analysis, from the very outset. It may be different with *children*; but in the business of this Chrestomathy, children are not concerned.

I have endeavoured to leave nothing unexplained in the Notes, which the student may know, and ought to know, in the *initial* stages of his study. All my readers have before them, in these Notes, what I should give them if I were personally present as their instructor. By proceeding in this way, they will go *slowly*, indeed, at first, but *surely*. In a little time, principles will begin

to appear plain and familiar. Apparent irregularities in the forms of words will diminish apace, by a constant reference to those parts of the Grammar which explain them; and these once mastered, the progress will be much more rapid in Hebrew, than either in Latin or Greek; for the former language is far more simple than either of the latter.

In going the *second* time over the Grammar, the student should proceed on through the Syntax. On completing this, let the study of the whole Grammar be immediately recommenced, with more particularity than before; and so a fourth, a fifth, and (at least) a sixth time. The regular recitation, at every Lecture, of some portion of the Grammar, should not be intermitted at all, for the first *six* months of study.

In regard to the *Accents*, I have introduced but few of them into this second part. I did not wish to embarrass the student with too many of them, at first. I have used only such as serve for the larger *pause-accents*; or such as mark a *penult* tone-syllable. The latter I have employed, principally for the sake of directing the student where to lay the stress of voice, in reading the Hebrew words. Those which are not marked with any accents, have the tone on the *ultimate* syllable, according to the general rule in § 99 of the Grammar; a considerable number, also, which are marked with pause-accents, have the tone on the ultimate.

Most persons who study the Hebrew, either partially or wholly neglect the accents. They do so, because it seems to require too much time and attention to become well acquainted with them. But such a knowledge of them as is requisite for grammatical and exegetical purposes, may be attained with a very moderate share of attention. Let this be obtained *gradually*, from the commencement of study, and the loss of time occasioned by it will never be felt. The student may rest assured, that he never will regret having followed this advice. The accents are not, indeed, of any binding authority; but they are often a grateful exegetical and grammatical aid. At any rate, no Hebrew student can fail to perceive, that an acquaintance with them is desirable. He need not go into the fictitious schemes and subtilties of a Was-

muth, a Boston, and many others, concerning them; but their general and usual powers and object, he ought to understand.

In reciting this *second Part*, the student should be required to give an account of the principle or the rule, in the Grammar, to which any and every reference is made in the Notes that follow. The instructor will thus be enabled to determine, whether the student has bestowed due labour upon the acquisition of what he professes to recite.

Should the learner, at any time, feel himself unable to construe any of the select Sentences, in Part. II., he will find, in the Notes, a reference to the place in the Hebrew Bible from which any sentence is extracted. He can, therefore, consult the corresponding English translation, if necessary. In regard to such passages, however, as are taken from the book of Psalms, the English and the Hebrew verses do not always correspond. The reason is, that in Hebrew, the *title* of a Psalm is reckoned as its first verse; but in English, this is never done. Consequently, when the Psalm has a *title*, the English verses are one behind the Hebrew, and must be looked for accordingly.

I. Ps. vii, 12, אֱלֹהִים, ground-form sing. אֱלֹהִי (ʾēloh), Dec. I., the final He having Mappiq, 84*, and consequently being moveable. The vowel under the He is Pattahh furtive, 69, which, not being a proper vowel, falls away when the word is changed by receiving the accession הִם, which forms the plural, 325. The ו in the sing. is omitted in the plural, because the syllable joined on to make the plural, has a Quiescent in it, 65. אֱלֹהִים agrees with שׁוֹפֵט, a Part. in the *singular*, 437. 2.

שׁוֹפֵט, act. Part., root שָׁפַט, 202. It is here (and so often elsewhere) employed as a verb in the present tense, announcing a general proposition, Syntax 527. a. Meaning: ‘God vindicates, decides in favour of, the righteous.’

* Note. Throughout, the first reference in figures, is to the Section (§) in the Hebrew Grammar. If there be a second, or third reference connected, they relate to *subdivisions* under the *first*. But when several sections are referred to in succession, the signs §§ stand before them, or the word *and*, or *also*, is inserted between them.

צָרִיךְ, adj. used as a noun, and employed here in a *generic* sense, i. e. as a noun of multitude; with vowels *immutable*, and therefore like Dec. I. of nouns; Acc. after שְׂרָפָה, Synt. 531. The *accent* under the word צָרִיךְ, although of the same form as the *Methegh*, is not one here, and never is one at the end of a verse, but is a *Silluq*, 85. Note; also 93. No. 1. The two large square points, after צָרִיךְ, are the Hebrew period, called פְּסִיחָה, i. e. *end of a verse*. With these, *Silluq* invariably stands connected, being either on the ultimate or penult syllable of the final word. This explanation will serve for all future cases of the same nature.

II. Ecc. iii, 17, הָאֵל sign of the Acc., 408. 4. and 427. The ground-form הָאֵל, with a long vowel (Tseri), shortens that vowel here because Maqqeph follows, 89.

הַשֵּׁנִי, the syllable הַ is the article, whose usual punctuation is הַ followed by a Daghes forte, §§ 162, 163. As the Daghes cannot be admitted into the הַ, 111. the vowel Pattahh belonging to the article is prolonged instead thereof, 112.; see also 152. a. 2. הַשֵּׁנִי is an adj. employed as a *generic* noun (like צָרִיךְ in No. 1.) of Dec. IV., in the Acc. here, governed by יִשְׁפֹּט. Note; the position of the Acc. *before* the verb or Part. which governs it, seldom occurs in Hebrew, except among the inversions which poetry occasions.

יִשְׁפֹּט, Fut. of שָׁפַט, §§ 197, 198.; meaning: 'God will condemn, pronounce sentence against, the wicked.' יִשְׁפֹּט may also be rendered in the *present* tense, 'condemns,' as in universal propositions, Synt. 504. b.

הָאֵלֹהִים, הַ is the Art. here, 162. seq., and 152. a. 2. The use of the article before אֵלֹהִים, (a kind of proper name,) is not common, 413. For אֵלֹהִים, see under No. I.

III. Proverbs xxx, 5, כֹּל (*köl*), Kaph with Dag. lene, 79, 1. Ground-form כֹּל (*köl*) with long *O* pure, which is shortened before a Maqqeph, 89. In Hebrew כֹּל, *all*, is a noun; and כֹּל is in regimen here with אֲמִרָה, 332. כֹּל-אֲמִרָה, lit. *universitas verbi*.

אֲמִרָה, Dec. XII. 387.—389. see Parad. of Dec. XII. Ground-form אֲמִירָה, being derived from the masc. form, אֲמִיר, having

only the final vowel mutable, in the singular, agreeably to the laws in 381. **אֱמֶרֶת** is in the Gen. as it regards **אֶל**; but in regimen or the *construct* state, in respect to **אֱלֹהִים**, 434. *b.*—**אֱלֹהִים** is in the Gen. after **אֱמֶרֶת**; see for the word, under No. I. above. In Latin, we may translate the three words **אֱמֶרֶת אֱלֹהִים** by *universitas verbi Dei*.

אֶרְוָה, fem. Part. from the root **רָוַה**, Part. pass. masc. is **אֶרְוָה**, 202. of Dec. III; hence fem. **אֶרְוָה**, 323.; under examples in Par. of Dec. III. see **עָצִים** with its feminine, in 323.

IV. Isaiah xl, 8. **דָּבַר**, const. of **דָּבַר**, Dec. IV. 354. see Par. of Dec. IV.—**אֱלֹהֵינוּ**, plural of **אֱלֹהִים** (see No. I.) in the suff. state, 334. **נוּ** being the suffix of the 1st pers. plural; see Par. in 336. The plur. ending **ים** is dropped in order to receive the suffix, 339. The accent (ֿ i. e. Tiphkha) under the **ל**, is a Disjunctive, 93. No. 4; which is used here, in order to mark the tone on the *penult* syllable, 100. *j.*

יָקוּם, Fut. of **קָם**, 268. *b.* see Par. of the verb. Meaning: ‘Shall endure, continue.’—**לְעוֹלָם**, **לְ** a preposition, 152. *b.* governing the Acc. here.—**עוֹלָם**, Dec. II. 347. and Par.

V. Psalm cxix, 11. **בְּלִבִּי**, **בְּ** prep. 152. *b.* with Dagh. lene, 79. 1.—**לִבִּי**, noun from **לֵב**, Dec. VIII. 374.; also 375. *b.* For the shortening of the Tseri in **לֵב**, when it receives the accession **י** (suff. pronoun) see 129. *c. a*; comp. under 128. *b.*—For the suff. pronoun **י**, see 336. Par. 1st pers. sing. under *b.*

אֶצְנֶנִּי, verb 1st pers. Præter, root **צָנַן**, 194. The *conjunctive* accent Munahh (ֿ 93. No. 21.) marks the *penult* tone-syllable, 100. *d.* Meaning: ‘Treasured up, laid up.’

אֱמַרְהִי, for the word **אֱמַרְהִי**, see under No. III. above. **יָהּ** is a suffix-pronoun, 336. Par. *a.* 2d pers. sing. masc. The (ֿ) after the *penult* vowel (ֿ), is the Accent Silluq, 93. No. 1. The form of the word with the accent on the ultimate, would be, **אֱמַרְהִי**; in which case, the first accent under the Resh is *Methegh*, see in 66. under *E. g.* But in consequence of the tone being thrown back, 100. *l.* the Silluq falls on the Sheva under **ת** and converts it into Seghol, 148. The form **אֱמַרְתָּ**, in No. III. above, becomes **אֱמַרְתָּ** here, because, the **ת** being thrown into another

syllable, the Resh and its vowel make a *simple* syllable, which causes the vowel to become long, 130. *a*.

VI. Psalm cxix, 161. $\text{וְיִדְבַּרְךָ} \text{ מִי}$, מִ is a prefix preposition, in its original form מִן ; but here (as usual) the ן assimilates with the following ד , and is written in it by a Daghesh forte, 71. comp. 406.; so that $\text{וְיִדְבַּרְךָ} = \text{וְיִדְבַּרְךָ} \text{ מִן}$.— דְּבַרְךָ is from דָּבַר , Dec. IV. see Par. It is in the suffix state, 334. having the pronoun ךָ appended, 336. Par. *a*. 2d pers. masc. For the difference between the const. form (דְּבַר), and the suffix-form, see Par. of Dec. IV. The reason of Qamets under the ב , in such forms as וְיִדְבַּרְךָ , וְיִדְבַּרְךָ , etc. is found in the mode of syllabication. In the cases just named, the Resh is thrown into the last syllable, which leaves the syllable simple in which ב stands, and of course prolongs the vowel, 130. *a*.—In regard to the accent over the י , i. e. the dot over it like a Hholem, it is a *distinctive* accent, named *Rebhia*, 93. No. 10. It is added here, because it has an influence on the *Pe* at the beginning of the word which follows, causing Daghesh lene to be *inserted*, although *Pe* is preceded by a vowel, 79. 3. Were it not for such an accent, the *Pe* would of course *omit* Daghesh lene, 80.

וְיִדְבַּר , Kal. Præter, Fut. *A*. The student should here search the Lexicon for the conjugations of this verb, which are actually employed, and make out a synopsis of them.—For לְבִי see No. V. It is the Nom. to וְיִדְבַּר here; and the Nom., in Hebrew, is more usually put next *after* the verb.

VII. Psalm cxix, 158. $\text{וְיִתְקַוֶּה} \text{ מִי}$, root קוה , in the conj. Hithpoel. 175. *b*. The קֶה at the end is *paragogic*, 205. also 125. *b*. In regard to the penult syllable קוֹה , it is *originally* Pattahh, 271. *f*. which is here prolonged by the pause-accent, (Athnahh, 93. No. 2,) and becomes Qamets, 144. *I*. The form of the word, without קֶה *paragogic*, and without a pause-accent prolonging its vowel, would be וְיִתְקוֹה ; the more usual form of words in this conj. would be as וְיִתְקוֹה , 175. *b*. Meaning: “I was struck with horror,” or “I was filled with loathing.”

וְיִתְקוֹה , commonly a pronoun, 168. but here a conjunction, 409. *a*.— וְיִתְקוֹה , see in No. V. where the pause-accent makes a difference in the penult syllable.— וְיִתְקוֹה , root שׁמר . The form,

without the accent Silluq, would be שְׁמַרְי, see Par. I. of regular verbs, Kal Præt. 3 pers. plural. But the accent restores the original Pattahh under the Mem, and lengthens it, 146.

VIII. Deut. iv, 2. רִוִּסְפִי, root רִסַּף, verb פִּ' first class, see Par. VIII. Hiph. Fut. 2 pers. plural masc. The Yodh between the two last radicals and characteristic of Hiphil, is here omitted, as being quiescent in the preceding vowel, Hhireq, 63. The full form would be רִוִּסְפִי. The Dag. lene is not inserted in the ך which begins the word, because the preceding word ends in a vowel-sound, and has no pause-accent upon it, 80.

וְהַדָּבָר, the ך followed by Dag. forte is the article, 163.—וְהַדָּבָר is a proper relative pronoun here, 168.—וְהַדָּבָר, 164. 1st. pers. singular.

וְהַדָּבָר, from וְהַדָּבָר a verb לָה, a Part. in Piel; the ך is moveable here, 268. *a.* Note, comp. 271. *b.*; see Par. XVI. Piel. The Part. וְהַדָּבָר, preceded by the pronoun וְהַדָּבָר, is used in the room of a verb of the present tense, Synt. 527. *a.*—וְהַדָּבָר, וְהַדָּבָר the sign of the Acc. 427. וְהַדָּבָר, fragment of a pronoun, 2 pers. plur. masc. 336. For the manner of union with וְהַדָּבָר (וְהַדָּבָר), see 408. Par. of וְהַדָּבָר sign of Accusative. The Acc. וְהַדָּבָר, is governed by the Participle, Synt. 526. *a.*

IX. Proverbs xvii, 27. וְהַדָּבָר, Part. act. Kal, 202. from וְהַדָּבָר, Fut. Pattahh with rough enunciation, וְהַדָּבָר, 225. — וְהַדָּבָר, ground-form וְהַדָּבָר, Dec. VI. *E* class, 364.; in the plural, with the suff. וְ attached, 336. Par. *c.* 3d pers. sing. masc. In order to receive this suffix, the appropriate ending of the plural (וְ) is dropped, 339.; see Par. XXIV.

וְהַדָּבָר, root וְדַע of פִּ' first class, Part. act. Kal, 202; for Pattahh furtive under Ayin, see 69. For peculiarities in Hith., see Lex. — וְהַדָּבָר, with Silluq (93. No. 1.) which prolongs the Pattahh under the Daleth, 144. וְהַדָּבָר (the orig. form) is properly a fem. Inf. form, Dec. XIII. 390.; comp. 195. Note. The masc. form of the Inf. is וְהַדָּבָר (*dē'ā*) with Pattahh furtive, 69.; the fem. Segholate form, therefore, is וְהַדָּבָר, 141. It is used as a mere noun. Meaning: 'Knowledge, knowing.' Governed by וְהַדָּבָר, Synt. 531.

X. Obad. verse xxi, וְהַדָּבָר, *vehā-yethkā*, and [the kingdom]

shall be, Præt. with י used for the Future, Synt. 503, *e.* root יה־ verb לִי, 280. Par. XVI. For Methegh under the first He, see 66. *e.* g. and 87. *c.*

לִי־הוּהוּ, an anomalous form. The true *original* points of the word יה־הוּהוּ are unknown; the Jews, from time immemorial, having omitted to sound it, when reading the Scriptures. Instead of the proper word יהוה, they read אֱלֹהֵינוּ. Accordingly, לִי־הוּהוּ has the appropriate vowel-pointing of לִי־אֱלֹהֵינוּ, an abridged form of לִי־אֱלֹהֵינוּ, 119. *c.* 1. לִי־הוּהוּ is in the Dat. of possession, after וְהִי־הוּהוּ, like the Latin *est mihi, est tibi*, etc.

הַמְלוּכָהּ, art. 162. מְלוּכָהּ, Dec. X. 380. Nom. to הִי־הוּהוּ. The Dat. of possession more commonly follows, as here, immediately after the verb of existence, and the Nom. of the verb then succeeds.

XI. Proverbs i, 7, יִרְאֵהוּ, Dec. X. in the const. state, from יִרְאֵהוּ.—יִהְיֶה, see in No. X.—רִשְׁיִיתוֹ, noun of Dec. I. because all the vowels are immutable, fem. ending יִית 319. Note 2. in const. state with יִצְעֵה; for which last word, see in No. IX.

XII. Proverbs i, 22, בְּסִילִים, Dec. I. plur.—וְשִׁנְאֹהוּ, verb לִא from שִׁנָּה, 276. Par. XV. Fut. 3d pers. plur.—רָצֵה, for Qamets, see in No. IX.

XIII. Proverbs xviii, 15, לֵב, see under No. V.—נְבוֹן, Part. in Niph. from בִּין, 273. and comp. 268. *b.* Declension III. 350. and Paradigm.—יִקְנֶהוּ, Fut. Kal from קָנָה verb לִי, 282. *b.*—יִצְעֵה, see in No. IX. But the Daghesch is here euphonic (not lene), 75. *a.* and is called Dag. *conjunctive*; for the word יִצְעֵה is preceded by a syllable ending in a *vowel*, which has no accent upon it (comp. 80.) and Dagh. lene would be omitted in such a case. The two words, יִקְנֶהוּ־יִצְעֵה, are read, *yq-nēd-dā-āth*. The Maq-qeph between them takes away the accent from the first word, 89.

XIV. Ps. xciv, 11, יִהְיֶה, in No. X.—יִדְעֵה, No. IX.—מִחֻשְׁבוֹת, Dec. XI. or XIII. const. plur.—אֲדָם, Dec. IV. but it has no const. or plur. state.—כִּי *that*, conj.—הֵמָּה *they*, or *they are*, Synt. 469. In הֵמָּה, the ה־ is paragogic, as the penult accent denotes, it being under the first syllable. The accent here employed, is a

conjunctive, viz. Merka, 93. No. 23. In regard to the *penult* tone, see 100. *i*.

הָבֵל, orig. form הֶבֶל, which has its first vowel changed by a pause-accent, 144. Dec. VI. *A* and *E* form.

XV. Proverbs ix, 10. הַיְחַלֵּת, Dec. X. const.—הֶקְמָחָה (*hhōkh-mā*) Dec. X. Gen. after הַיְחַלֵּת, 332.—וַיֵּרָא, No. XI. Before this word, the verb of existence (הָיָה) is *understood*, 554. In such propositions it is very rarely *expressed*.

וַיֵּרָא, see in No. IX. where the larger pause-accent prolongs the first vowel. Here, the accent (which marks the penult tone, 100. *a.*) being only of the second class of Disjunctives, 93. No. 5, it produces no effect on the vowel; as is often the case.—קְדוּשִׁים, lit. *of the Holy ones*, i. e. of God, the plural being used as *plur. excellentiæ*, 437. 2. *g.* The sing. is קְדוּשָׁה, Dec. III. For the omission of the Vav in the plural, see on הַלְלוּם under No. I.—בִּינָה, Dec. X. the verb of existence being understood before it, 554.

XVI. Eccles. i, 18. בְּ, a preposition, Dag. lene, 79. 1; רַב, Dec. VIII. form as *e.* no plural; with Maqqeph רַב־ (*rōbh*) short *O*, 89.—פָּעַם, from פָּעַם, with pause-accent, 93. No. 2.—וַיִּוְסֶיהָ, conj.—וַיִּסֶּיהָ, Fut. Hiph. from וָסַף, 243. *b.* וַיֵּרָא with accent on the penult tone, 100. *a.*—מִבְּאוֹרֵב, Dec. I. the vowels being immutable.

XVII. Prov. xii, 1. אֶהָב for אוֹהֵב, 63. also 202. and Synt. 527. *a.*—מוֹסֵר, Dec. II.—וַיִּשְׁנֶה, conj., שֹׁנֶה, 202.—תֹּכַחַת, Dec. XII., ת at the beginning *Raphe*, i. e. without Dag. lene, 80. and 83. because of the preceding vowel, with *conjunctive* accent on the penult tone, 100. *a.*

XVIII. Ps. xxii, 29, לִי־הוֹדָה, No. X.—הַמְלִיכָהּ, *ibid.*—וַיִּמְשַׁלֵּם, 202. and 527. *a.*—בְּגִלְיוֹם, בְּ with Dag. lene, 79. 2. The full form would be בְּגִלְיוֹם, but the article הַ suffers syncope in such cases, 152. *a.* Note.

XIX. Ps. cxlv, 13. מִלְכִּינִת, מִלְכִּינִת, noun fem. Dec. I. in the sing., a Heteroclite in the plural, not ranking under any of the declensions, with vowels immutable; e. g. plur. מִלְכִּינִת, 326. *c.* For the omission of Dag. lene in the ב, see 82. *b.*—הַ suff. pron. of 2d person, 336. Par. *a.* 2d masc. singular.

מְלָכוֹת, in reg., the verb of existence being understood before it, 554.—כֹּל (*köl*), 89.—עֲלָמִים, from עוֹלָם, Dec. II. For the omission of the ו, see 63. Lit. *thy kingdom* [is] *a kingdom of all ages, regnum universitatis seculorum*, i. e. eternal.—וּמִיָּשָׁלְתָּהּ, ו instead of וְ, 152. c. 4. noun of Dec. XIII., ת suff., point over it is the accent Rebhia, 93. No. 10.—בְּכֹל (*bekhöl*), 89. Beth with Dag. lene, because a pause-accent precedes, 79. 3.—הוֹר, Dec. I.—וְהוֹר, ו instead of וְ, 152. c. 3.

XX. Psalm ciii, 19. בְּשָׁמַיִם for בְּהַשְׁמַיִם, 152. a. Note, ה being the article; שָׁמַיִם, dual form, but used as plural, 329. Note 2. For the accent at the beginning of the word, see 93. No. 5. 95. a. The real tone-syllable is the *penult* here, 100. b.—הִכְיִן Hiph. of כָּיַן, כִּינִי is a contracted form, used instead of הִכְיִין, 268. b. e. g.

בְּכֹא, root כָּא=כָּא, the ר being assimilated, 107. 1. c. In all the suff. and plur. forms, the Dag. forte is dropped, e. g. בְּכֹא, בְּכֹאִית, etc. and so in בְּכֹא, 73. Note 3. This practice is so uniform, as to point to the necessity of another root, viz. כָּא Dec. VI. e. where all the forms may be made; considering all the instances of the plur. to be in reg., or in the suff. state, as they may be considered. But if these forms may be all regarded as coming from כָּא, they belong to Dec. VII. 371.—י suff. pronoun, 336. Par. b. 3 masc. sing.

וּמִלְכוֹת, ו (for וְ) 152. c. 4.—מִלְכוֹת, in No. XIX.—י as above.—בְּכֹל (instead of בְּכֹל), 152. a. Note. כֹּל, *köl* not *köl* here, because there is no Maqqeph after it.—מְשַׁלָּה, with Silluq (93. No. 1.) on the penult, which restores the original vowel (Patahh) under the ש, (for the original ground-form is מְשַׁל), and prolongs such restored vowel, 146. It is a verb Præt. 3d pers. fem.

XXI. Proverbs x, 1. כֵּן, Heteroclite, forms in the sing. mostly of Declension VII.; but not all, e. g. const. כֵּן, plur. כְּנִים. —חָכָם, Part. adjective, Dec. IV.—יְשַׁמְחֵה, Fut. Piel from שַׁמַּח, §§ 235, 236.

כֵּן, Heteroclite, see Lexicon; the accent on it is Athnakh (א) 93. No. 2.—וְכֵן, ו 152. c. 4.—הִינֵה, const. of הִנָּה, Dec. X., theme הִנָּה, the verb of existence (הָיָה) is implied before it, 554.

—אִמְרוּ, suff. pronoun; אִמְרוּ from אָמַר, Dec. VIII. *d.*; for Daghesh, and vowel-change, see 129. *c. a.*

XXII. Proverbs x, 4. רָשָׁע, so written for רָשָׁע, 270. 1. and 5. comp. 117. 2. רָשָׁע is a Part. form, from רוּשָׁע. It is in the Acc. here, governed by עֲשֹׂה; but such a position of the Acc. (viz. *before* the word which governs it) belongs rather to the liberties of poetry, to which class of composition the book of Proverbs belongs. —עֲשֹׂה, Part. pres. from עָשָׂה, 282. *b.* and Par. XVI.—כִּי, without Dag. lene in the כ, because a vowel-sound precedes without a *disjunctive* accent, 80. in reg. with רָמִיחַ; which last word is of Dec. X. Lit. כִּי רָמִיחַ, *the hand of sloth.*

לֵךְ, const. of לָךְ, Dec. II. *a.*—חֲרוּצִים, adj. with Qamets immutable, because it stands for חֲרוּצִים, 112. and 32. plur. of חָרוּץ. —הִתְעַשִּׂיר, Fut. Hiph. 3 pers. sing. fem. (לֵךְ the Nom. is fem.), from עָשָׂר, Fut. in Kal is with the rough enunciation, יַעֲשֶׂר, 225. Par. IV. The accent under Shin is Silluq, 93. No. 1.; that under the Tav is Methegh, 87. *a.*

XXIII. Prov. x, 6. בְּרָכִיתָ, plur. Dec. XI. *c.*—רָאשׁ (for רָאשׁ; 118, or for רָאשׁ 119. *c.* 3.), a Heteroclite in its plur. forms, e. g. רָאשִׁים, etc., if considered merely in respect to *appearance*. In reality, רָאשׁ=רָאשׁ, 119. *c.* 3, and רָאשִׁים=רָאשִׁים, 118.; and these forms would be regular in Dec. VI. *i.* It is preceded by the verb of existence implied, 554.

וְיָפִי, 152. *c.* 4.; יָפִי const. of יָפִי, plur. יָפִים and יָפִית, a Heteroclite. יָפִים, plur. Dec. IV.—יִבְכֶּה, Fut. Piel of בָּכָה, 282. *b.*—חָמָס, Dec. IV. On the sense of this latter hemistich, commentators are much divided. Umbreit, the latest commentator on the book of Proverbs, understands יָפִי as designating *the organ of enjoyment*, and construes the clause thus: ‘The injustice which the evil man practises, prevents his enjoyment of divine blessings.’ This, however, seems rather far-fetched. May not Rom. iii, 19. ἵνα πᾶν στόμα φραγῇ, cast some light upon the phrase? The sentiment may be, ‘The man of violence, instead of being blessed of Jehova, shall be treated as guilty;’ or, (as it seems to be here expressed), ‘No plea for himself shall be admitted, *his violence shall cover*, i. e. stop, *his mouth.*’—στόμα αὐτοῦ φραγθήσεται.

Another explanation is, perhaps, equally probable, if not more so. **חַמָּס** may designate the *violence* done *to* the wicked, not done *by* him; and so be the direct antithesis of **בְּרָכוֹת** *blessings*, in the preceding clause. So Ziegler understands it, in his commentary on the Proverbs. The sense would then be, 'Violence, i. e. severe punishment, shall stop the mouth of the wicked, i. e. strike him dumb, render him unable to speak;' a lot very different from that of the righteous, 'on whose head blessings rest.'

XXIV. Prov. x, 7. **זָכָר** (also **זִכָּר**) with acc. Munahh marking the penult tone, Dec. VI. *e.* and *d.* const. before **זִכְרִיָּה**; which last is used in a *generic* sense.—**לְבָרְכָהּ**, **לְ** prep. pointed with Hhireq because it comes before another Sheva, 137. and its own proper point is Sheva, **לְ**, 152. *b.* But two Shevas before a vowel are inadmissible, 90. 2. comp. 43. seq.; consequently the first goes into a short vowel, 137.—The verb of existence is understood before **לְבָרְכָהּ** (which is of Dec. XI.) and the noun with its preposition, is used as an adjective, 442.; i. e. 'The name of the righteous shall be *blessed*,' meaning that men will bless or speak well of them.

נֶשֶׁם, (152. *c.*), const. of **נֶשְׁמָה**, Dec. VII. *a.*—**יִרְהָבֵהוּ**, 212. 1. **הָ** with Silluq, 144.

XXV. Prov. x, 9. **הוֹלֵךְ**, 202.—**בְּתוֹם**, (for **בְּתוֹמָה**, 152. *a.* Note,) with **ו** merely a *fulcrum*, 64. because the Hholem here is pure; before Maqqeph it is **תֹּם** *tōm*, with suff. **תֹּמָה**, e. g. as **תֹּמִי**, etc. 129. *c. b.* Dec. VIII. *f.*—**יִלְךְ**, Fut. of **יָלַךְ**, the quiescent *y* of the root is dropped, 244. *a.* The usual form is **יִלְךְ**; but in the text, the *final* syllable of this word immediately precedes an accented syllable in the next one, which causes the accent to be thrown back, 101. *d.* and consequently the long vowel Tseri is changed into a short one, 129. *a.*—**בְּטִיחַ**, Dec. VI. *h.* used as an adverb here, 403. *b.* Athnahn marks the penult tone.

מַעֲקֵשׁ, Part. Piel from **עָקַשׁ**—**יִרְכָּצוּ**, plur. with suff. **יִ**, § 336. § 339. ground-form **יִרְכָּצוּ**, Dec. VI. *a.*—**יִנְדַּע**, Niph. Fut., root **יָדַע**, 243. *b.* For the final Pattahn furtive, see 69.

XXVI. Prov. x, 11. **מְקוֹרֵי**, Dec. III. const.—**חַיִּים**, sing. **חַי**,

which however is used only as an adjective, Dec. VIII. *i.*—פִּי, see under No. XXIII.—יִבְסֶה קָמֶס, see under No. XXIII.

XXVII. Prov. x, 19. בָּרֵב, No. XVI.—דְּבָרִים, plur. Dec. IV. *a.*—יִדְדֵל, Par. IV.—פָּשַׁע, ground-form פָּשַׁע, Dec. VI. *h.*; for Qamets under פ, 144.—שָׁפְרָיו, dual with suff. יָי, from שָׁפַח, Dec. XI. *a.*—מִשְׁבִּיל, Part. Hiph. from שָׁבַל.

XXVIII. Prov. x, 20. In בָּרַח, the accent Munahh marks the penult as the seat of the tone.—נִבְחָר, Part. Niph.—לִשׁוֹן, Dec. III.; verb of existence before it, Synt. 554.—לֵב, No. V.—בְּמַעַט, בְּ conj. here becomes ב, see ל in No. XXIV. מַעַט, (without accent מַעַט,) a proper adj. Lit. 'The heart of the wicked [is] like something little, or, like a little thing;' i. e. is mean, worthless.

XXIX. Prov. xvi, 3. בָּל, Imp. of בָּלַל, 257.—בָּל־יִהְיֶה, *de-*volve upon Jehova, i. e. confide, or commit to him.—מַעֲשֵׂיךָ, with Methegh under Mem, 87. *a.* and Athnahh on the penult tone-syllable, plur. suff. יָי, root מַעֲשֵׂה, Dec. IX.—וְיִפְגֹּי, וְ conj. יִפְגֹּי, Fut. Niph. from פִּיג, Par. XIII.; the round dot over the Kaph is the acc. Rebhia, marking the penult tone.—מִחְשְׁבֹתֶיךָ, plur. suff. יָי, Dec. XI. and XIII., from מִחְשְׁבָה, with Silluq on the penult.

XXX. Prov. xv, 33. יִרְאָה, No. XI.—מוֹסֵר, const. of Dec. II., verb of existence implied before it, 554.—וְלִפְנֵי, וְ conj.; ל prep., with Hhireq short, 137.; פָּנֵי, const. plur. of פָּנִים, which has no sing., 327. 3. The probable ground-form in the sing. is פָּנֶה, Dec. IX. לִפְנֵי used as a prep., 407. *c.* For ל with Hhireq, see in No. XXIV.—קָבוֹד, Dec. III.—עֲנָה, Dec. XI., verb of existence implied before it, 554. Meaning: 'The fear of Jehova, i. e. piety, is the instruction of wisdom,' i. e. wise instruction, 440. or, a learning of wisdom; 'and before honour,' i. e. exaltation or praise from men, 'is humility,' viz. a humble, unambitious spirit, is of greater worth than any honour which men can bestow; or, 'honour is preceded by humility,' i. e. the way to attain true honour is to be humble.

XXXI. Prov. xvi, 2. יָדָרֵי, const. plur. Dec. VI. *a.*—יָדֹעַ, adj. Dec. VIII., sing. and in concord with פָּל.—בְּעֵינָיו, בְּ prep., עֵינָיו,

from לֵן , Dec. VI. *o.* dual const. § 338. § 339, suff. in 336.— חֵן Part. act. Kal.— רוּחִית , comm. gen. Dec. I., sing. רוּחַ with Pattahh furtive, 69. For fem. plur. see 327. 1. comp. 321. Meaning: 'In a man's own view his actions are pure; but Jehova, who looks upon the heart of man, estimates him according to the character of his spirit, or internal man.'

XXXII. Proverbs xvi, 6. וְאִמָּת , וְ for וְ , 152. *c.*— אִמָּת , an abridged form of אִמָּת , 107. 2. The prep. בְּ is understood before it.— וְקָפַר , Fut. Pual from קָפַר , used as present tense, 504. *b.*— עֹן (ā-vōn), Dec. III.— וּבְיָרֵאת , וְ 152. *c.* 4.; בְּ prep.— כִּסֹּר , Inf. const. as a noun, 519.— מִרְעֵה , מִ prep. for מִן , 406. The ל is commonly assimilated with the letter which follows it, and written by a Dagh. forte, 107. 1.; but here the Dagh. is excluded, 111. seq.— רַע adj., ground-form רָע , which the pause-accent prolongs, used as a noun here, 445. Meaning: 'By kindness and faithfulness sin is covered,' i. e. is forgiven, the punishment of it is remitted; 'and by piety [comes] turning away from evil,' i. e. reverence for God occasions departure from evil.

XXXIII. Prov. xv, 29. רַחֲוִיק , adj. and predicate of the sentence; therefore placed before the noun, 446.— מִ before רָשָׁעִים , see מִרְעֵה in No. XXXII.— וְתִפְלֵת , וְ 152. *c.* 4.; תִּפְלֵת const. of Dec. X.— וְשִׁמְעֵה , pause-accent on the final vowel lengthens the Pattahh, 144. 1.

XXXIV. Prov. xvi, 9. וְיִחְזַב , Fut. Piel from חָשַׁב , suff. form of חָזַק , Dec. VI. *a.*— וְיִחְזַח , for pointing see וְיִחְזַח in No. X.— וְיִכְנֹן , Fut. Hiph. from כָּנַן , Dec. VI. suff. state, from כָּנַן , class *A*, Methegh under Tsadhe, 87. *a.* Silluq under Daleth. Meaning: 'Let a man devise his way,' i. e. lay out plans for his future employments and success, 'it is the Lord who must establish his goings,' i. e. his success depends on the aid which the Lord may afford.

XXXV. Prov. xvi, 12. וְתִפְלֵת , Methegh under Tav, 87. *a.* מִלְכֵּים , Dec. VI.— עֲשֹׂת , Inf. const. of עָשָׂה , used as a noun, 519. preceded by וְתִפְלֵת understood, 554.— רָשָׁע , Dec. VI. *E* class. The pause-accent here has no influence in prolonging the vowel which precedes it, 149. it only marks the penult tone.— בְּצִדְקָה , point-

ing of the prep. ב, 137; ך has no Dagh. lene, although it follows a silent Sheva, 81. 2.—יבין, Fut. Niph. of בין.—בסא, see בָּסֵאוֹ in No. XX. Meaning: 'It is an abominable thing for kings to do evil; but by the practice of equity, the throne is established.'

XXXVI. Prov. xvi, 16. מְהֵרָה, for Methegh see § 87. j. rare form of Inf. const. from מָהַר, 283. 2.; used as a noun const. 519. מַת-טוֹב, *māt-tōbh*, with Dagh. euphonic in ט, 75. comp. 170. Note.—מְהֵרָהּ, מִּ is the particle of comparison, 454. Daghesh omitted in ה, 111.

וּמְהֵרָה, reg. Inf. const. of מָהַר, used as a noun const. 519.—וּבְחָר, Part. Niph. from בָּחַר, sense of the Latin Part. in—*du*s, 529.—מְבַרְכָהּ, מִ comparative here, 454.; בָּ instead of בֶּ, 144. Lit. *The acquisition of wisdom, how good compared with gold! and the acquisition of intelligence is to be chosen, in preference to silver.*

XXXVII. Prov. xvi, 18. לִפְנֵי, in No. XXX.—שֶׁבֶר, Dec. VI. E class. The accent Merka, 93. No. 23. marks the penult tone. מְאִיִן, Dec. III. 554. the Athnahh under א belongs to the final syllable, the accent being placed on the letter which immediately precedes the vowel of a syllable, 98.—בְּשָׁלוֹן, Dec. III. d.—גְּמִיחַ, Dec. VI. k. with He Mappiq, 84. const. state before רִיחַ, Merka marks the penult tone.—רִיחַ, see in No. XXXI. Meaning: 'Pride precedes destruction; and haughtiness of spirit is the precursor of stumbling,' i. e. of ruin. The prep. לִפְנֵי signifies *before* in respect to *time*, as well as in respect to *space*; see Lex.

XXXVIII. Prov. xvi, 25. יֵשׁ, indeclinable, peculiar, see Lex. יִרְדֵּי, with Munahh on the penult tone.—לִפְנֵי, *before*, i. e. in the view of, in the sight of.—אִרְיָהּ, אִרְ a fem. suff., 336; יִרְדֵּי which precedes, is *comm.* gender, and a fem. suffix may follow. The adj. יִשָּׁר, also agreeing with יִרְדֵּי, is masculine; comp. 451.—יִרְדֵּי, const. plur. of יִרְדֵּי, the כ being without Dagh. lene, 81. 1. because the ground-form יִרְדֵּיִם excludes Dagh. lene. Meaning: 'There is a course of conduct, which men may judge to be right, but which leads to destruction.' The phrase יִרְדֵּי־מָוֶת means, 'deadly ways, destructive ways.'

XXXIX. Prov. xvi, 81. עֲטָרָה, const. of. Dec. XIII., the ac-

cent Munahh (93. No. 21.) marks the penult tone syllable.—**וְהַפְּאֵרָה**, Dec. XIII., accent as before.—**וְשִׁיבָה**, 554.—**וְרָדָה** with Merka on the penult.—**וְרָדָה**, Dec. XI.—**וְרָדָה**, 3 pers. fem. Fut. Niph., agreeing with **וְשִׁיבָה**. Lit. *A crown of beauty is old age, should it be found in the way of righteousness.*

XL. Prov. xvi, 28. **וְהַפְּאֵרָה**, **פִּי** for **פִּי**, 41. and 65.—**וְשִׁיבָה**, Fut. Piel; for final Pattahh, see 236.—**וְרָדָה**, Dec. III.—**וְרָדָה**, Dec. II.—**וְרָדָה**, Part. Hiph. from **וְרָדָה**, 527.—**וְרָדָה**, Dec. I. Lit. *A tale-bearer separateth intimate friends*, **וְרָדָה** being generic, i. e. having a plural sense.

XLI. Prov. xvi, 32. **וְטוֹב**, 446.—**וְטוֹב**, Munahh marks the penult tone-syllable, from **וְטוֹב**, Dec. V. *d.*—**וְטוֹב**, Dual of **וְטוֹב**: which is a contraction of **וְטוֹב**, Nun being occulted, 107. 2.; accent *Tiphkha antierius*, 93. No. 5. the real tone-syllable is the penult, 45. *a.* In the form **וְטוֹב**, with an implied Daghesch, (a compensation for the **נ** dropped), it belongs to Dec. VIII.; see in Par. XXVII. Lit. **וְטוֹב**, *the protracted of anger*, i. e. he who protracts his anger, who is patient, forbearing.—**וְטוֹב**, *מ*, compar., see under No. XXXVI.—**וְטוֹב** for **וְטוֹב**, Part. act. 63.—**וְטוֹב**, *מ*, compar. particle, as before; **וְטוֹב**, Part. act.—**וְטוֹב**, Dec. I. as to the sing., but plur. Dec. VI. *p.*

XLII. Prov. xvii, 1. **וְטוֹב**, No. XLI.—**וְטוֹב**, fem. Dec. VIII.—**וְטוֹב** fem. of **וְטוֹב**.—**וְטוֹב**, Dec. XII., fem. of **וְטוֹב**.—**וְטוֹב**, 408. Par. of **וְטוֹב**.—**וְטוֹב**, *מ*, comparative, 454.—**וְטוֹב**, Part. 202. Note 1.; or participial adj. governing the Acc. after it, 511. e. g. **וְטוֹב**, const. pl. of **וְטוֹב**, Dec. VI. *E* class, governed by **וְטוֹב**, 511.

XLIII. Prov. xvii, 3. **וְטוֹב**, Dec. VII.—**וְטוֹב**, for **וְטוֹב**, 152. *a.* Note, Dec. VI. *a.* The tone is on the penult, but the accent (*Tiphkha antierius*) is *præpositive*, 95. *a.*—**וְטוֹב** for **וְטוֹב**, 152. *a.* Note, Dec. IV.—**וְטוֹב** for **וְטוֹב**, act. Part. 63.—**וְטוֹב**, see No. V.—**וְטוֹב**, 554.

XLIV. Prov. xvii, 9. **וְטוֹב**, part. Piel.—**וְטוֹב**, tone on penult, 95. *a.*—**וְטוֹב**, Part. Piel.—**וְטוֹב**, Dec. X., Methegh under the Aleph, 87. *a.*—**וְטוֹב** (for **וְטוֹב**), Part. act. of **וְטוֹב**, followed by **ב** before the noun which it governs, 506.—**וְטוֹב**,

ב Raphe, 80. Meaning: 'a matter, a report, a thing.'—מִפְּרִיד, Part. Hiph., 527.—אֵלִיף, No. XL.

XLV. Prov. xvii, 13. מִשֵּׁיב, Part. Hiph. from שָׁב, 268. *b*. Par. XIII.—רָעָה, Dec. X. fem. of רָע, which properly involves a Daghesh forte; and this is the reason why רָעָה has the first vowel immutable, 111. and 127.—רָמִישׁ, Fut. Kal 3 pers. fem., agreeing with רָעָה, root מִישׁ.—מִבִּירָה, suff. state of בִּירָה, Dec. VI. *o*. with prae-fix Mem.

XLVI. Prov. xvii, 14. פּוֹטֵר, form of Part. act. from פָּטַר; used here as a noun, however, for the *act of letting out* water. The form has been a great stumbling block to critics, who seem in general to have supposed, that words of this form could denote nothing but an *active agent*; e. g. פּוֹקֵר *a shepherd*, חוֹמֵל *a sailor*, אֵיִב *an enemy*, חוֹזֵה *a seer*, etc. But it is a mistake, to suppose that this form always implies an *agent*. For example, יוֹתֵר *residuum, the residue*, עוֹלָה *a holocaust*, and fem. עֹפֶרֶת *lead*, are clear cases of a different nature. In accordance with the tenor of these words, may פּוֹטֵר be understood as meaning, 'the letting out'; which being a kind of active sense, is even less remote, than the examples above, from the common analogy. In this way, all the obscurity about the text is removed.

As the sentence has a comparative sense necessarily implied in it, the particle כִּי *as*, is to be understood before פּוֹטֵר, 559.—מִזֶּם, 329. Note 2. with accent prae-pos.—רָאשִׁית, 554.—מִדֹּוֹן, Dec. III. Meaning: 'When strife commences, it is like the bursting forth, or the letting out, of water which is restrained or dammed up; which, when thus set at liberty, will rush with accumulated and increasing force. So is it with strife; which, when once commenced, grows in violence as it continues.'

וְלִפְנֵי, No. XXX.—הִתְגַּלֵּעַ, Inf. Hith. with final Pattahh, 236. used as a noun, 519. lit. *the growing warm*.—הָרִיב, הָ art. 152. *a*. 2.—נָטוּשׁ, Imp. of נָטַשׁ, with Vav *fulcrum* merely, 64, inasmuch as the Hholem here is pure, 212. 5. Meaning: 'Before contention waxes warm, refrain from it.'

XLVII. Prov. xvii, 17. כָּל, const. of כָּל, 89.—אֶהָב for אֶהָב, Part. act. 63. used as a verb, 527. *a*.—הָרַע, הָ art. 152. *a*. 2.; רַע

with Patt. furt. 69.—חֶסֶד, a Heteroclite, but essentially of Dec. VIII., as the plur. is essentially of a Daghes'd form, 58.—חֶסֶדִּים, ל prep.; חֶסֶדִּים=חֶסֶדִּים, 58, because the first Qamets is impure and therefore immutable, 127. and 111. In respect to actual declension, it belongs to Dec. X.—חֶסֶדִּים, Fut. Niph., 243. *b*. Sense: 'He who is a true friend, (חֶסֶדִּים *the friend*,) will be constant in his affection; and a true brother will help in times of adversity.'

XLVIII. Prov. xvii, 19. חֶסֶדִּים, No. XLVII.—חֶסֶדִּים, accent 95.—חֶסֶדִּים, Dec. X. Lit. *he loveth harm, that loveth strife*.—חֶסֶדִּים, I understand here, with Umbreit, as meaning, 'the consequences of transgression,' viz. punishment, or harm. So חֶסֶדִּים *sin*, and חֶסֶדִּים *iniquity*, also mean, *the consequences of sin*, viz. punishment, misfortune, affliction. In respect to this sense of חֶסֶדִּים, comp. Dan. ix, 24. So often, ἀμαρτία in the New Testament. The like expression in Proverbs is, "All that hate me, love death." In this way a truly poetic parallelism between the two members of the sentence is preserved.

חֶסֶדִּים, Part. Hiph., with *He* Mappiq and regular, 84.—חֶסֶדִּים, from חֶסֶדִּים, Dec. VI. *E* class, with suff. חֶסֶדִּים, Part. Hiph. with final Tseri shortened to Seghol, 89.—חֶסֶדִּים, with accent, 144. *i. q.* חֶסֶדִּים. Meaning: 'He who demeans himself with haughtiness, will occasion his own destruction.'

I understand this figurative description of pride, or exaltation, as grounded on the custom of princes, nobles, and wealthy men, in the East, erecting a lofty portico in front of their dwellings, through which the entrance into them lay. The ruins of the temples in Egypt, at Baalbec, Palmyra, and other places, exhibit the same taste in architecture. In reference to this same custom, (an emblem of honour or elevation,) I understand the terms *Sublime Porte*, (Ital. *Porta*, Germ. *Pforte*), as applied to the Ottoman emperor at the present day. *The lofty gate* (for so Sublime Porte means) is a designation intended to point out him who lives in the dwellings connected with *the lofty gate*, i. e. the gate which by way of eminence is lofty, or the most lofty of all; in other words, it means the emperor or reigning monarch. Whether this explanation does not better accord with the oriental manner

of framing designations, than the explanations commonly given of Sublime Porte, the reader acquainted with the style of the East may judge. When the same terms are applied to designate the Ottoman emperor and his divan, i. e. his council, they are employed in a like figurative way.

XLIX. Prov. xvii, 25. שָׂרָר, root שָׂר, for the suff. form, see Par. XXIV. No. II.—בָּרָן, 554.—בָּרָן, in apposition with בָּרָן, 435.—וְיָמָר, the accent Rebhia is over the Mem, 93. No. 10. and marks the tone-syllable.—וְיָלְדָתוּ, Part. act. fem. from יָלַד, used as a noun of Dec. XIII. *a*. Sense: 'A grief, or cause of bitterness, to his mother.'

L. Prov. xviii, 6. שִׁפְתָּי, const. dual of Dec. XI., from שָׁפַח, *ח* without Dag. lene, 81. 1.—וְכָאֵר, Par. XX., Munabbh marks the penult tone. וְכָאֵר, 152. *c*. 4.; וְכָאֵר *phiv*, with suff. וְכָאֵר, a Heteroclite from שָׁפַח.—מְחַלְמוֹת, pl. of Dec. X., Methegh, 87. *a*.—וְנָקְרָא, 277. *c*. Sense: 'A fool's lips come along with (cause) contention; and his mouth calls for smiting; i. e. he loves contention, and calls for, promotes assaults.'

LI. Prov. xviii, 7. מְחַתְּחֵלֹ, const. of Dec. XI.—מְחַתְּחֵלֹ, *mehhīt-tāl-lō*, Dec. X., with Dagh. euphonic in the ל, 75. *a*. Synt. 554.—מִן־שָׁ, a verbal noun from שָׁ, Dec. VII. *b*. Synt. as above.—נִפְשָׁ, from נָפַשׁ, Dec. VI. *a*. suff. form.

LII. Prov. xviii, 9. מְחַתְּחֵלֹ, Part. Hiph. from חָפַח, suff. state of מְחַתְּחֵלֹ, Dec. XI., (for מְחַתְּחֵלֹ 118.) with *s* otiant, 118. Note 2.—הוּא, *is he*, 469.—לְבַעַל מְשַׁחֵת, lit. *to him who is possessor of wasting*, i. e. to a waster or prodigal, 444. *c*.; מְשַׁחֵת, Part. Hiph.

LIII. Prov. xviii, 10. מְגִדֵּל, const. of Dec. IV.—שָׁם, const. of Dec. VII., 554.—בּוֹ, *into it*, form in 408.—וְרִיץ, Fut. Kal of רוץ, used for the Present, 504. *b*.—נִשְׁגָּב, Part. Niph., lit. *is elevated*; i. e. is secure, safe, like one who betakes himself to an elevated place, and thus places himself out of the reach of enemies.

LIV. Prov. xviii, 13. מְשַׁיֵּב דָּבָר, Part. Hiph. from שָׁבַב, *he who gives answer to any matter*.—בְּפָנָם, *before*, as an adverb, 403. *a*.—אֶלְלֵת, *ālv-ve-lēth*, with penult tone.—הִיא, 469.

LV. Prov. xviii, 14. וְכָלֵל, Fut. Pilpel of כָּלַל, 176. 3.—

מְחַלְהוּ, suff. state of Dec. IX., from מְחַלֵּה, Methegh, 87. *a.*; for the suff., see 379. 2. and comp. suff. in 309. *c.*—נִבְחָה, fem. adj. from נָבַח, 323. Part. under V.—יִשְׁאָחֵהָ, with epenthetic נָה suffix, 309. *d.*; יִשְׁאָה, Fut. Kal from יִשְׁאָח, 296. *d.* The fem. suff. חָה refers to רִיחַ, which is of the common gender.

LVI. Prov. xviii, 21. חָיִים, Dec. VI., penult tone.—חַיִּים, Dec. VIII.—יָד const. of יָדָה, Dec. II. Lit. *in the hand of*, i. e. in the power of.—יָדָהּ, suff. plur. Part. of יָדָה, Dec. VII., Methegh, 87. *a.* The fem. suff. יָהּ relates to לָשׁוֹן as fem. The Rebhia over Beth marks the penult tone.—יֹאכֵל, Par. VII.—יֹאכֵלָהּ, with suff. fem., Dec. VI. *s.* Meaning: ‘Those who love it,’ viz. the free use of the tongue, or slander, etc., ‘shall eat the fruit of it,’ viz. of a slanderous disposition.

LVII. Prov. xix, 2. בְּלֹא תַעֲרַת נַפְשִׁי, lit. *with nothing of knowledge of soul*, i. e. that the soul or mind should be destitute of knowledge.—תַּעֲרַת, fem. Inf. from תַּעֲרַע, 247. *a.* as a noun with penult tone, of Dec. XIII. 390.—לֹא־טֹב, 554.—אֲחֵץ, *he who hasteneth*, Part. act. from אָחַץ *to urge forward, to hasten*.—רָגַזְתִּים, dual of רָגַז, Par. XXVII., penacuted, 100. *b.*—חֹרֵט, Part. act. as a verb, 527. Sense: ‘He who urges rashly forward with his feet, without considering how he is proceeding, חֹרֵט, will make a mis-step, i. e. will stumble, or, will err from the right way.’

LVIII. Prov. xix, 5. עֵד, Dec. VII. *g.*—שֹׁמְרִים, plur. of שָׁמַר Dec. VI., lit. *a witness of falsehoods*, i. e. a false witness, 440.—יִצְחָק, Fut. Niph.—יִפְיחַ, Fut. Hiph. from פִּיחַ.—פִּזְזִים, Dec. IV. lit. *he who breathes out lies*, comp. Acts ix, ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητάς τοῦ Κυρίου.—יִפְזֵל, Fut. Niph.

LIX. Prov. xix, 9. יֹאכֵד, 240. It is easy to see that this proverb is the same as that in No. LVII. The last word only differs; but the sense which it conveys, is the same as that of לֹא יִמְלֵט. So, often in the book of Proverbs, the same maxim as to sense is repeated, with some slight difference of diction like to the one in question.

LX. Prov. xix, 14. בְּיָת, Dec. VI. *o.*—חֵירוֹן, Dec. I.—נַחֲלָתָם, const. of Dec. X., 554. Lit. *are the heritage of parents*, i. e. an inheritance given or bequeathed by them; *but*, for this particle

often stands before an *antithetic* part of a sentence; see Lex.— $\text{מִן}=\text{מִן}$. If the Jews had read the word יְהִי as we do, the pointing would be מִיְהִי ; but they read, and still read, מִי , מִיְהִי , because Aleph does not admit a Dagh. forte, 111.— אֶשָׁה , irreg. see Lex.— מִשְׁכָּלָהּ , פֶּ for פֶּ , 131. Part. fem. Seghol. Hiph., from שָׁכַל , Par. XXI. Meaning: ‘Dwelling-houses and wealth may be given to children by their parents; a discreet wife is the special gift of heaven.’

LXI. Prov. xix, 16. נִפְשׁוֹ , suff. state of נֶפֶשׁ . Meaning: ‘He who obeys the divine commands, shall preserve his own soul or life.’ There is a paronomasia here, שֹׁמֵר in the first clause having the sense of *obeying, observing*; in the second, the sense of *preserving*, 571. e.

בּוֹזֵה , root בּוֹזֵה suff. plur. of בּוֹזֵה , Declension VI. a. Meaning: ‘He who neglects, is indifferent to, his conduct.— יוֹמֵת , the vowel-points do not agree here with the Kethibh, i. e. the word written in the text, יוֹמֵת , but with the Qeri, i. e. the word יִמּוֹת written in the margin at the bottom, 103. i. e. יִמּוֹת with vowels, Fut. Kal of מוֹת . The Kethibh יוֹמֵת , should be read יִימֵת , Fut. Hoph., which means, ‘he shall be put to death;’ the sense not differing, in any important respect, from that of Fut. Kal, יִמּוֹת . And thus often, with the like readings, in the Hebrew Bible.

LXII. Prov. xix, 20. שְׂמַע , 235.— עֵצָה , Dec. XI.— קִבְּלִי , 183.— מוֹסֵר , Dec. II.— לְמַעַן , penult tone, compos. accent, 93. No. 11.— בְּתִיחָכְם , 225.— בְּאַחֲרֵי־יָדָה , יָ for יָ because of the Silluq, 148. a. Meaning: ‘In time to come, for the future;’ or, ‘At the end of life.’ The Chaldee translator has taken it in the latter sense, rendering it, בְּסוֹפֵי־הָ , *in thy end*; so the LXX., $\epsilon\pi' \epsilon\sigma\chi\acute{\alpha}\tau\omega\nu \sigma\upsilon$; Vulgate, *in novissimis tuis*. But the former sense is preferable, as it embraces the latter, and much more besides.

LXIII. Prov. xix, 21. רַבּוֹתִי , adj. plur. fem. of רַב , 323. Par. under Dec. VIII.— מִחֲשָׁבוֹתֵי , 87. a. plur. of Dec. XI. or XIII.— לָב , instead of לָב , 89.— עֲצָתִי , Dec. XI.— חֵיִי (*hī*) 164. used for the sake of energy here, 467.— תְּקוּמָה , Fut. Kal. of קָם , 3 pers. fem. Meaning: ‘Many are the plans which the mind of man

devises,' (because his plans are often subject to disappointment); 'but the counsel of the Lord always stands,' i. e. he always fully accomplishes every plan which he devises. Perhaps the meaning is: 'However numerous the plans of men are,' viz. in opposition to the Lord, 'the counsels of the Lord shall stand,' i. e. be fully accomplished.

LXIV. Prov. xx, 1. וְלִי , Part. with Tseri, from לִי , 270. *a*. 5.— לִי , לִי art. 163.; לִי , Dec. VI., tone on penult, although the accent is *præpositive*, 95. and 93. No. 5. Verb of existence before it, 554.— הִתְחַלֵּץ , Part. act. from חָלַץ .— שֶׁכָּר , lit. *intoxicating drink is an alarmer*, i. e. excites alarm, makes or occasions commotion, disturbance.— כָּל (*köl*) for כָּל , 89.— שֶׁבַח , Part. act.; lit. *every one who staggers with it*.— שֶׁבַח בֹּד , *shō-ghěb-bō*, 75. The natural tone-syllable in שֶׁבַח is the ultimate; but the tone is here thrown back, 101. *d*.— בָּרַךְ , בָּ for בֶּ , 144.; for pointing in the first syllable, 225.

LXV. Prov. xx, 6. רֹב *rōbh*, for רַב , 89.; lit. *as to the great part of men*, Nom. abs. 415.— אִישׁ , *each one will celebrate*, יִרְצֶה .— הַסְדִּיר , *his own goodness*, suff. state of הִסְדִּיר , Dec. VI. *a*.— אֱמוּנִים , properly from אֱמוּנָה Dec. I., but the sing. (by Syriasm) is written אֱמוּנָה , 119. *d*. 2. and seems to belong to Dec. III., while in reality it is of Dec. I. Lit. *a man of faithfulnesses*, i. e. a truly faithful man, 440. and 437. 3.

LXVI. Prov. xx, 9. יָאִמַּר , 240.— זָבִירִי , 286. 1.— לִבִּי , No. V. — יָאִמַּר זָבִירִי , *I am pure*, from זָבִיר , 181. Note 1. The tone is on the penult, although it is not marked here.— מִן הַמִּטְאֵרִי , מִן , 406. and 111. for Methegh, see 87. *f*.; מִן הַמִּטְאֵרִי , Heteroclite, for מִן הַמִּטְאֵרִי or מִן הַמִּטְאֵרִי , 119. *c*. 3. But the const. state is מִן הַמִּטְאֵרִי , as if the word belonged to Dec. II.

LXVII. Prov. xx, 12. אֶזְנוֹ , penult tone, Dec. VI. *i*.; dual in Par. XXVII. *O*. fem. gender, 320. *b*. 6.— שֶׁמֶעַר , Part. fem., Par. XXI. שֶׁ Gutt. 141. with acc. *Tiphkha antierius*, 93. No. 5. comp. 95. *a*. as the tone syllable here is the penult.— עֵינַי , fem. 320. *b*. 6. Dec. VI. *o*.; dual in Par. XXVII. The accent marks the tone on the penult.— רָאָה , fem. Part. of רָאָה , masc. Part. רָאָה , fem. רָאָה , Par. XXI. לֹה , 323. 5. comp. 301.— עֲשֵׂה גַם , where the

first word having a *conjunctive* accent, the second omits Dag. lene in its ג, 80.—שְׁמִיָּהֶם, from the dual שְׁמֵיִם, in the suff. state, יִיָּהֶם, being the suffix, 336. comp. 338.

The nouns שִׁמְעוֹ and עֵיִן are in the case abs., 415. Lit. rendered; 'As to the hearing ear, and as to the seeing eye, Jehova hath made even both of them.'

LXVIII. Prov. xx, 13. מִן־הָאֵיִם from מִן־הָאֵיִם, 240.; also 87. a.—וְשָׁמַרְךָ, Dec. XI., accent præpos. 95. a. while the tone is on the ultimate.—פֶּן, Pe with Dag. lene, 79. 3.—וְנִפְחָשׁ, Niph. Fut. from וָשׁ, 243. b.—פִּתְחָהּ, Imp. 235.—עֵיִנֶיךָ, dual suff. from עֵיִן, accent on the penult, 100. j. in the note.—שָׁבַע, Imp. 235.—לְחֵם, for לֶחֶם, because of the Silluq, 131. The last clause, lit. *Open thine eyes, be satisfied with bread*, i. e. be wakeful, vigilant, active, and thou shalt procure a competent supply of thy wants. The latter Imp. here, has a Fut. sense, 505. a.

LXIX. Prov. xx, 20. מִן־הָאֵיִם, Part. Piel from מָלַל.—אֲבִירִי, Par. XXIV. No. II., 309. a.—אֲמִירִי, Dec. VIII. d. from אָמַר, 130. c. a.—וְיַעֲזֶרְךָ, 230.—גִּרְוִי, with suff.—בְּאִישׁוֹן, Dec. I., in the midst of. So the text should be read, viz. בְּאִישׁוֹן, and not (as in the common editions) בְּאִישׁוֹן, i. e. בְּאִישׁוֹן, the Qeri noting on the margin that the ' in the first word is superfluous. The latter form is a Chaldee word, and is only a stale gloss of the passage, which does not seem to have been correctly understood by the Masorites.—וְחִשְׁבֶּךָ, Dec. VI., the dot over the right tooth of the Shin is a Hholem for the preceding letter, as well as a diacritical point for the Shin, 62. 2.

LXX. Prov. xxi, 1. בְּלִגְיָי, const. plur. Dec. VI. a. omits Dag. lene in ג, see the ground of this in 81. I. e. g.—לֵב, from לֵב, 89.—וְ, const. of וְ, Dec. II. a. The conj. וְ as, is to be understood before בְּלִגְיָי, 561. c. Meaning: 'Jehova directs the hearts of men, as easily as he does the rivers of water.'—כֹּל, from כָּל, 89.—וְחִפְצֵךָ, 225.—וְיִמְנֶנִּי, Fut. Hiph. from יָמַן, Par. XIX., with suff. epenthetic, 309. d. 3 sing. masc., comp. in Par. XXIII. Hiph. Fut. epenth. Lit. *Unto all which he chooses, he inclines it*, viz. the heart of man. The student will notice the frequency of the Maqqeph, in the whole sentence.

LXXI. Prov. xxi, 17. מְהִסּוֹר, Dec. I., אִישׁ מְהִסּוֹר, *a man of poverty*, i. e. a poor man, *shall be* (יְהִי is understood, 554.) *the lover of mirth*; but the latter, however, is the Nom. *before* the verb of existence, when rightly translated, i. e. the meaning is: ‘A lover of mirth shall be a poor man.’—וְיִנְיָ, Dec. VI. o.—וְיִנְיָ, 152. c. 3. The second point over the tooth of the Shin, together with the accent on the right of the Vav, constitute the composite accent Rebhia Geresh, 93. No. 11. and mark the penult tone.—וְיִנְיָ, 224.; for Methegh, see 87. a.

LXXII. Prov. xxi, 27. מְנַחֵם, Dec. VI. h. the accent Munahh marks the tone on the penult, 93. No. 21.—וְיִנְיָ, plur. of Dec. IV. a.—וְיִנְיָ, Dec. XI. b. verb of existence implied before it, 554.—וְיִנְיָ, *how much more*, see Lex. under וְיִנְיָ. The Methegh under וְיִנְיָ is according to the rule in 87. l. the accent being thrown off from וְיִנְיָ by the Maqqeph, 89. and the tone being on the ultimate of וְיִנְיָ.—וְיִנְיָ, Dec. X.—וְיִנְיָ, Fut. Hiph. of בָּרָא, Par. XX. The Qamets under the præform. *Yodh* is dropped, because the accent is thrown forward on account of the suffix וְיִנְיָ, which is the epenth. form 3 sing. masc., 309. d.; see in Par. XXII. Fut. Sentiment: ‘The sacrifice of the wicked is not pleasing to God; how much more must it be unpleasing, when he presents it בְּיִנְיָ, *with a crafty intention*, i. e. hypocritically, *malo animo*, with the intention of deceiving.’

LXXIII. Prov. xxii, 2. עָשִׂיר, adj. used as a noun, 445. Dec. III.—וְ, and, 152. c. 3.—וְ, Part. of רוּשׁ, Par. XIII., used as a noun of multitude; declined as in Par. XXI. עָשִׂיר, with accent, instead of עָשִׂיר without accent, 146. For the sense of *meeting together*, i. e. of a *reciprocal* meeting, see in 182. b. 6.—עָשִׂיר, const. state of the Part. עָשִׂיר, Dec. IX., from עָשִׂיר, Par. XVI.—וְ, suff., Lamedh takes Dag. forte, because בָּל the ground-form belongs to Dec. VIII. e. comp. 129. c. b. Meaning: ‘The Lord has ordained, that men should consist of both rich and poor; let both regard this as being arranged by his Providence, that so the rich may not despise the poor, nor the poor envy the rich.’

LXXIV. Prov. xxii, 14. עָמִיקָה, fem. of עָמִיק, Dec. VIII., see in

323. Dec. VIII. חָזַק.—חָזֵק, const. of חָזַק.—חָזַקָה, Part. fem. plur. from חָזַק, Par. XXI. עָרָא.—עָרִים, pass. Part. const. of עָרִים, in reg. as a noun, 532. *b.*; יָחַדָה, the object of the indignation of Jehova, he with whom Jehova is angry. See, for such a latitude of meaning in case of regimen and Gen., 424.—יָפֹל, Fut. of יָפַל, Par. XI. The ך is superfluous. It is read *yîp-pöl*, because the Hholem is shortened before the Maqqeph, 89. The star over the word refers to a Note (usually printed in the margin opposite, in our common Hebrew bibles, but) put at the bottom of the page, in this Chrestomathy. The note, יָרִירָה, means, *Vav is superfluous*; comp. 64. The vowel-points are written just as if the orthography were יָפַלָה.—אָשָׁם, therein, adv. viz. into the deep ditch, mentioned in the first part of the sentence.

LXXV. Prov. xxiv, 24. אָמַר, ó εἰπών, he who saith, Part. active.—אָמַרָה, with pause-accent Merka Mahpakh, 93. No. 3. Usually the accent *above*, is on a different letter from the one *below*; which latter marks the tone-syllable, 95. *b.* But the length of the word here, does not permit this usage in regard to the position of the accents; אָמַרָה for אָמַרָה, 144.—יָקַחְהוּ, Fut. Kal. of יָקַח, with suff. הוּ, on account of which the preceding ה, which would stand at the end of the verb, is omitted in the orthography, 65.; and the Vav thus falling out, Qibbuts *vicarious* is employed in the room of ה, 41.—עָמִים, plur. of Dec. VIII.—יִזְעַקְמוּהוּ, Fut. Kal. of יָעַם, with suff. הוּ, and the preceding ה written *plene*, contrary to the usage in יָקַחְהוּ. Also the Pattahh under the ע, in the Fut. of this verb, is restored and lengthened here, 146, although the accent is Merka, a Conjunctive, 149. *b.*—לְאִמִּים, pl. of לְאִם, Dec. VIII.

LXXVI. Ps. lxxvii, 2, 3. יִהְיֶה, *yehhön-nē-nū*, 66. *b.* Fut. Kal. from יָהַן, Par. XII., with suff. הִי. The final Nun of the verb receives a Dag. forte because of *accession*, 258. The Hholem in the Fut. יָהַן is shortened, because the accent is thrown forward, 129. The Qamets under the præform. Yodh is dropped, for the same reason, 133.—וַיִּבְרָכְהוּ, 152. *c.* 5. for the dropping of Sheva under the Yodh that next follows, see 115. The verb is Fut. Piel, with suff. הִי. For the dropping of the final Tseri of the

verb, see 312. 8.—**יֵאָר**, Fut. apoc. Hiph. of **אָר**, 206. It agrees with **פְּנֵי** a noun plural, although the verb is singular, 489.—**פְּנֵי**, suff. state of **פָּנִים**.—**אֶתְּנוּ**, compounded of **אֵת** with, on, and **נָתַן**, see Par. in 408. **אֵת** with, and Note 5. Lit. *Let his face shine on us*, i. e. may he look propitiously upon us!

לְבַעַת, **לְ** 152. b. 2.; **בַּעַת** fem. Inf. of **בָּעַת**, with penult tone.—**בְּרַקָּה** (for **בְּרַקָּה**), because of the pause-accent, 148. a.—**בְּרַקָּה**, pl. of **בְּרַקָּה**, Dec. I.—**יְשׁוּעָה**, with Silluq under the **ה**, 148. a.

LXXVII. Ps. cxix, 81. **קָלָהּ**, Kal. Præter. 3 fem. of **קָלָה**, agreeing with **נִפְשִׁי**; for Methegh, 66. in E. g.—**לְתַשׁוּעָתָהּ**, **לְ** prep.; **הָ** suff.; **תַּשׁ** with Methegh after Qamets, 66. under E. g. See also 87. c.—**נִפְשִׁי**, suff. state of Dec. VI. For **לְתַשׁוּעָתָהּ**, see **לְתַשׁוּעָתָהּ** above.—**יְהִלְתִּי** (for **יְהִלְתִּי**), with Silluq on the penult, Piel of **יָחַל**, 232. b., Dag. being excluded from the **ח**, 111. and 232. b.

פָּלֹה, 3 plur. of **פָּלָה**, comp. 118. and Note 3. **פָּלֹה** being put for **פָּלִי**.—**עֵינַי**, dual suff. of **עֵינִי**, Dec. VI.—**לְאֶמְרָתָהּ**, **תָּה** with accent, instead of **הָ** without one, 148. a.—**לְאֶמְרָהּ** (for **לְאֶמְרָהּ**), 119. c. 1. Lit. *whilst saying, whilst I say*.—**יְתַנַּחֲמֵנִי**, Fut. Piel with suff., from **נָחַם**; the Tseri under the **ח** is dropped, 312. 8.

LXXVIII. Ps. xxxii, 10. **רָבִים**, Dec. VIII., from **רָב**.—**לְרַשָּׁע**, **לְ**, has the punctuation of the article, which is omitted, 152. a. Note. The accentuation is the composite Merka Mahpakh, 93. No. 3. A verb of existence is implied before this noun, 554.—**הַבּוֹטָח**, **הַ** article, used as a pronoun, 412. Note 1. **הַ** with Patahh furtive, 69.—**בְּיַחְזָהּ**, see under No. X.—**יְסִיבֶנָּהּ**, Poel of **סָבַב**, 262. with epenth. suff. 309. d.; drops Tseri under the first Beth, 312. 8.

LXXIX. Ps. xxxiii, 6. **נֶעֱשׂוּ**, Niph. of **עָשָׂה**; for the vowels under the two first letters, see 224 seq.; for Methegh, 87. a.—**בְּיָו**, suff. state of **יָוָה**.—**פָּל**, 89. **יִבְרָאִם**, suff. state, Dec. IV. g. Sentiment: 'By the command of Jehova were the heavens formed, and all the stars (*host of them*) by his mandate, (*by the breath of his mouth*,) viz. by what he uttered or spake.'

LXXX. Ps. xxxiii, 12. **יְשָׁרֵי**, plur. const. of **יָשָׁר**, Dec. VI. a. commonly used as an exclamation or interjection; lit. here, *O beati-*

tudines gentis istius! or *Salve, O gens ista!* or, *Salus genti isti!* —**וְהוּא**, with article, Dec. I., accent 95. *a.*—**אֱלֹהֵי יְהוָה**, whose God is Jehova, where **אֱלֹהֵי** qualifies the **ו** suffix to **אֱלֹהִים**, and both make one *relative* pronoun, 478. *a.*—**הָעַם**, pointing of the article, 152. *a.* 4. comp. 142. *a.* Note. **עַם** (and **עַמ**), Dec. VIII.; before **הָעַם** must be supplied **אֲשֶׁר**, 562.—**בְּחַר**, the Nom. to it is **יְהוָה**, taken from the preceding *στίχης*; the full form of this elliptical phrase would be, **אֲשֶׁר הָעַם אֲשֶׁר בְּחַר בּוֹ יְהוָה**, the composite *relative*, **אֲשֶׁר** and **בּוֹ** (a pronoun with the prep. **בְּ** which commonly follows the verb **בְּחַר**, 506.) being omitted by an ellipsis frequent in poetry, and not very unfrequent in prose, 553. *d.*—**לְנַחֲלָה לוֹ**, lit. *for an inheritance to him*, i. e. to Jehova, the Dat. **לוֹ** to him being used instead of a suff. in the Genitive, 421.

LXXXI. Ps. xxxiv, 8. **וְהוּא**, Part. act. with **ו** omitted, 63.—**אֲרָאִי לִירְאָיו**, **סָבִיב לְ**, **סָבִיב לְ** make a compound preposition, *around*, *circum*, 407. *e.*; **לִי** (not **לִי**) 115.; **יְרֵאִי**, suff. plur. of **יָרָא**, apparently of Dec. V., but really of Dec. III., 358. 4.—**וְיִחְזָקֵם**, Fut. Piel with suff., the Yodh præform. omits the Dagh. which follows Vav conversive, 208. in E. g. Sentiment: ‘God protects the pious, and delivers them from danger.’

LXXXII. Ps. xxxiv, 9. **טַעַם**, Imp. of **טָעַם**, 229 seq.—**וְיָרָא**, with accent præpos. although the tone is on the ultimate, 95.; **ו** not **ו**, 152. *c.* 4.; **יָרָא** Imp. of **יָרָא**, instead of **יָרְאִי**, 118.—**אֲשֶׁר־י**, No. LXXX.—**וְיִגְבֶּר**, with article **וְ**, and with a composite accent over the two first letters, 93. No. 11.—**יְהִסְדֵּב־בּוֹ**, *ye-h'sēb-bō*, Fut. Kal of **יָסַד**, Methegh, 87. *a.*—**בּוֹ** with Dagh. euphonic in the Beth, 75. *a.*

LXXXIII. Ps. xxxiv, 19. **קָרִיב**, adj. Dec. III., (from **קָרַב**,) verb of existence implied, 534.—**וְנִשְׁבְּרִי**, const. of Niph. Part. from **נִשְׁבַּר**, the final Qamets in this Part. being pure and mutable, **נִשְׁבְּרִי־לֵב**, regimen, 532. *b.*—**וְיָאֵת**, 89. also 408. Note 4.—**וְיִבְאִי**, const. pl. of **יָבָא**, 445.—**וְיִשְׁעֶנָּה**, Fut. Hiph. of **יָשַׁע**, for Pattahh furtive, see 69. Sentiment: ‘The truly humble, Jehova will aid; and he will deliver them from danger.’

LXXXIV. Ps. xxxvi, 6. **וְיִשְׁמְרוּם**, where the art. is retained

after the prep. בְּ , which is contrary to the more common usage; comp. 152. *a.* Note.— בְּחַסְדֶּיךָ , 148. *a.*— שֶׁחַסְדֶּיךָ , from חָסַד , Dec. VI. *b.* Sentiment: ‘Thy mercy is exceedingly great, thy faithfulness exceeds any bounds which we can measure;’ so the verse that follows leads us to interpret this passage.

LXXXV. Ps. xxxvi, 7. בְּדִקְוֶתֶיךָ , Declen. XI., the Methegh marks Qamets, 66. *e. g.*; for the accent, see 93. No. 22.— הִרְרֵי , plur. const. of הָרָר , Dec. VII. *a.* *Mountains of God* mean, ‘very lofty mountains,’ 456. *e.*— בְּתַהֲלֹם , comm. gender, fem. here; רָפָה (from רַב) agrees with it.— יְהִי is in the Vocative.— בְּהִמְלָחָה , with the accent Rebhia over the Mem, 93. No. 10. Dec. XI. Sentiment: ‘Thy righteousness is very great, thine uprightness is boundless; thy kindness extends to both man and beast.’

LXXXVI. Ps. xxxvi, 8. בְּחַיֵּיךָ , *măy-yā-qār*, *how precious!* 75. *a.*— בְּחַיֵּיךָ , Voc.— בְּחַיֵּיךָ , 152. *c.* 4. and 540.; בְּחַיֵּיךָ , const. pl. of בְּחַיִּים , sing. בְּחַיִּים .— בְּחַיֵּיךָ , suff. dual of בְּחַיִּים , with comp. accent, and tone on the penult, 336. Par. *c.*— בְּחַיֵּיךָ , Fut. Kal. with י parag., 211. *a.* 1.; also with original Yodh restored, and the preceding vowel lengthened, 147. comp. 146. *b.* Lit. *Under the shadow of thy wings, the sons of men find a refuge*; an image borrowed from the protection which fowls afford to their young.

LXXXVII. Ps. xxxvii, 23. בְּיְהוָה , *by Jehova*, an anomalously pointed word. The Jews read for it, בְּיְהוָה , with a Tseri under the Mem, as a compensation for Dag. forte omitted in the א , 112. comp. 406. The variation in the punctuation of בְּיְהוָה , consists merely in putting a simple Sheva under the Yodh, which will not bear the composite one found under א , in the word בְּיְהוָה .— בְּיְהוָה , const. pl. Dec. II.— בְּיְהוָה , Polel of בְּיְהוָה , with composite accent, and with a restored and prolonged vowel under the first Nun, 146. *a.*— בְּיְהוָה , 225.

LXXXVIII. Ps. xxxvii, 24. יִפֹּל , Fut. of נָפַל .— יִפֹּל , Fut. Hoph. of נָפַל , with pause-accent, 144. 1.— יִפֹּל , יִפֹּל with suffix. Sentiment: ‘Jehova will uphold and support the righteous, so that they shall not utterly fall.’

LXXXIX. Ps. xli, 2. מִשְׁכָּבִי , Part. Hiph. from שָׁכַב , גָּל .

with pause-accent, from יָלַל, Dec. VIII.—רָעָה, Dec. X., the first Qamets being immutable.—וַיִּמְלִיכוּהוּ, Fut. Piel with suffix; the accent marks the penult tone, 100. *j*. Sentiment: ‘Happy the man who regards, pays attention to (מִשְׁכִּיל), the poor, i. e. relieves their wants and woes; in the day of adversity Jehova will deliver him.’

XC. Ps. xlvii, 2, 3. הָעֲמִים, 152. *a*. 2.—בָּהָר, with Qamets because of Athnabh, 144.; Kaph Raphe, 80.—הָרִיעָה, with penult tone, 100. *g*. Hiph. Imp., from רִיעַ in the sense of No. II.—עָלִיוֹן, proper adj., *altus, the lofty or exalted one*, Dec. I., a title of *the Most High*, (as we express it in English). נוֹרָא, Niph. Part. from נָרַא, *is to be feared*, 529.—גְּדוֹל, Dec. III. *h*.

XCI. Job xx, 4, 5. הֲיָדָעַתָּה, interrog. 152. *d*. used here in the sense of *nonne?* so that, with the word which follows, one must translate, *Dost thou not know this?*—וְיָדָעַתָּה, with the accent præpos., 95. *a*. but tone on the penult, 100. *d*.—מִיָּנִי, poetic form of מִן preposition.—עַד, *eternity*; here, *ancient times, days of old*; the pause-accent does not prolong the vowel here, 149.—שִׁים, Inf. Kal from שָׁם or שָׂם, used as a gerundial noun here; מִיָּנִי שִׁים, lit. *from the establishing, placing*.—עָלֵי, prep., but with a form like a noun plur. const. of עַל, 407. *b*.

רֵגֶנֶת, (not רֵגֶת), 73. Note 1.—מִקְרִי, 406. lit. *from near by*; the meaning is: *brief, short, of small duration or extent*.—חֲגִיגָה, Dec. V.—עָלַי, prep., plur. form of עַד, 407. *b*.—רָגַע for רָגַעַ, 144. *l*.

XCII. Job xxii, 12, 13. הֲלֹא, *nonne? is not?* interrog. הָ.—גְּבוּהָ, Dec. VI., with הָ final moveable, 84. The prep. בְּ *in*, is understood before גְּבוּהָ, 559. Meaning: ‘Is not God exalted above all?’—רָאָה, Kal Imp. of רָאָה.—רָאָשׁ, Dec. I. in the sing.—בְּנוֹכְבִּים, plur. of Dec. II., Methegh under Kaph, 87. *e*.—קָמוּ, from קָמָה, with Silluq. Meaning: ‘Behold the summit, height, of the stars, for they are high.’

וְאָמַרְתָּ, *yet thou sayest, yet*; the tone of the whole word here, is on the *ultimate*, 101. *a*.—מַה־יָּדַעַתָּה, *māy-yā-dhā*, 75. *a*. lit. *How doth God know?* the Præt. being used for the universal Present, 503. *d*.—הֲבָעֵדָה, interrog., 152. *d*. 1.—עֲרָפֶל, with

tone on the ultimate, 141. Note 2.; it is one of the few words in Hebrew, whose root consists of more than three letters, and whose compound ingredients are obscure.—יִשְׁפֹּט, with י fulcrum merely, as the Hholem is pure, 64. Lit. *Can he judge behind the darkness?* i. e. ‘Is God omniscient? Are not some things concealed from him?’

XCIII. Job xxv, 4, 5. בִּיהַיִּי־יְיָ, 75. *a.* lit. *How can a man be just with God?* i. e. in his view.—אֱלֹ, properly *the mighty one*, a frequent appellation of God. The regular plur. is not applied to the true God.—וַיְמַחֲיֵיזְקָה, י 152. *c.* 4.; Dagh. euphonic as above. יִלְיֹד, const. Part. pass. Kal, from יָלַד, 531.—אִשָּׁה, Heteroclite, see Lexicon.

עַד prep., *even to*.—וַיִּרְאֵהוּ, Dec. V.—וַיִּשְׁתַּחֲוֶה, Hiph. fut. from שָׁחָה in its second sense, *to shine, to be splendid*, =לָלַח. Meaning: ‘Look even to the moon, and its splendour fails,’ i. e. in the sight of God, the splendour of this heavenly body is, as it were, nothing; or, ‘Its light is comparatively darkness.’—וְרוֹקְבֵיכֶם, Methegh under Kaph, 87. *e.*—וַיִּפְּרֹ, from פָּרַח verb עָרַע, Kal Præt. 3 plur.—וַיִּצְיֹר, Beth Raphe, 80.; וַיִּצְיֹר, dual suff. of צִיָּן. Lit. *And as to the stars, they are not pure in his sight*; i. e. the light or splendour of the stars is not pure light in his view. In other words, ‘Such is the perfectly pure and holy nature of God, that even the most pure and perfect of all created objects are, when compared with him, impure and imperfect.’

כִּי, *how much more*, see Lex.; or rather, here, *surely then*.—אֲנִישׁ, poet. appellation, for which אֲנִישׁ is employed in prose, Dec. I. in sing., the plur. is irreg. and of Dec. VI.—וַיִּפְּרֹ, 554.—וַיִּצְיֹר, the same as אֲנִישׁ or אֲנִישׁ, 444. *d.*

XCIV. Job xxiii, 8, 9. קִדְמָה, with Tiphhha *anterius*, 95. as an adverb here, *forwards*.—וַיִּשְׁתַּחֲוֶה, Methegh, 87. *a.* 1st. pers. sing. Fut. Kal, with smooth enunciation, 224.; used as Present, 504. *b.*; the common Fut. here is from יָלַח, see Lex.—וַיִּצְיֹר, suff. צִיָּן and צִיָּן, const. צִיָּן before a suffix; here an *adverb*, taking an epenth. suffix like a verb, 405. Lit. *And not he*, i. e. he is not there, is not to be found.—וַיִּצְיֹר, Methegh, 87. *l.* and 87. *e.*—וַיִּצְיֹר, Merka, a conj. accent, here marks the final tone syllable, Fut.

of בִּין, Par. XIV., used for the Present, 504. *b.*—לִי, prep. ל after the verb אֲבִין, 506.

שָׁמַח, שְׂמַח, or שִׂמְחָה, Aleph in *otio*, *semōl*, (instead of שְׂמַח, 118.), Dec. I., no plur., Acc. of place, 428. 2. Before שְׂמַח, the verb אֲשַׁח is understood, 562.—בְּעִשְׂתּוֹ, ש is *sō*, 62. 1, עֲשֵׂת (for עֲשׂוֹת, 64.), Inf. of עָשָׂה, 280 seq., 283. 2. Note.—בְּעִשְׂתּוֹ, *when he works or operates*, 521. *a.*; lit. *in his acting*, in *agere ejus*.—אֲחִי, out of pause*, אֲחִי, 1st. pers. Fut. of Kal, apocope Segholate form, see on page 107, Par. of forms, אֲחִי Gutt. apoc. form. The full form would be אֲחִיךָ, from אָחָךְ. Pattahh is employed in the Segholate form of the verb, because of the Gutturals, 283. Note 3. Lit. *I can not see*, viz. *him*; the Subj. mood being made by the Fut. tense, 203 seq. The pronoun לִי, *him*, is implied after אֲחִי, 562.; for לִי, pron. with preposition, 506.—וְעַמּוֹ, 225.—וְיָמִינוֹ, Acc. used adverbially, 428. 2.—אֲרָאָה, Fut. 1st pers. from רָאָה, with full form, as usual at the end of a sentence. The Seghol under א, instead of the short Hhireq which is found in the other persons, is occasioned by the Guttural א, 138.

XCV. Job ix, 1—3. וְיֵצֵן, י with Dag. forte after it, 208.; יֵצֵן, apoc. Fut. of יָצָה, 283. *γ.* Par. letter *g.*; the Guttural occasions the Pattahh, 283. Note 3. Like all Segholate forms, it takes a penult tone.—וְיֵצֵא, י 208.; יֵצֵא, 240. Note. Par. VII., penult tone, 101. *b.*—אֲמַנָּה, *ām-nām*, 66.; for adverbial ending, see 402. *a.*—וְיִצְדִּיקֵנִי, tone, 100. *d.*—כֵּן, *so, thus*, 554.—מִדּוּחַ יִצְדִּיקֵנִי, *how can [a man] be just*, 75. *a.*—וְיִצְדִּיקֵנִי, 225.—לְרִיב, ל prep., 152. *b.* 2.; רִיב, Inf. with ל, 522. Meaning: ‘If man should choose to contend with God.’—וְיִצְדִּיקֵנִי, Kal Fut. from יָצָה, with epenth. suffix; see in Par. XXIII. and 313.; comp. accent marking penult tone.—אֲחִרָה, fem. of אָחָר, אֲחִרָה for אֲחִרָה, 107. 2.—מִי, poet. for מִן prep.—אֲלֵךְ, 144. 1. Meaning: ‘Man could not answer him,’ (וְיִצְדִּיקֵנִי, Fut. used as Subj. mood, 203.), ‘as to one thing of a thousand, i. e. as to one of the thousand accusations which

* *Out of pause* means, when no pause-accent is on a word; *in pause* means, when a word is furnished with a pause-accent.

God could make. General sentiment of the whole: 'In the sight of God, man is exceedingly sinful.'

XCVI. Job xviii, 5, 6. בִּם, *surely*.—יִדְעָהּ, in pause, verb intrans., *shall be quenched, shall go out*.—יָבִיחַ, from נָבִיחַ, Fut. Kal, 252. with Mappiq, i. e. moveable, 84.—נֶשְׁבִּיב, const. form of Dec. III.—אִשׁוֹ, suff. state of אִשׁ, Dec. VIII.—בְּהֶלֶל, *beo-h'lo* 67. *b.* suff. sing. of אֶהַל, Dec. VI. *k.* One might expect a Pattahh under the ה in the ground-form, but we find Seghol employed.—גִּירוֹ, written both גִּיר and גִּר, 63.—עָלָיו, prep. עַל, in the form of the suff. plural of a noun, 407. *b.* with a pronoun suffixed; lit. *above him*, referring to the position of a lamp or torch, suspended from the ceiling of a room, or the summit of a tent, and elevated above the persons in it. Sentiment: 'The prosperity, or flourishing circumstances, of the wicked, shall speedily come to an end, and be succeeded by misery.'

XCVII. Job xxvii, 8, 9. מִי־הִקְנֶנָהּ, Dag. euphonic, 75. *a.*; הִקְנֶנָהּ, const. state of Dec. X., ו moveable, 56. 1.—כִּי, *when*.—יִכָּצֵעַ, in pause, lit. *when he [God] shall cut off*, viz. the soul or life of the wicked.—כִּי, *when*.—יִשָּׁל, apoc. Fut. of שָׁלַח, 283. *γ.* *a.* and Note 2. Meaning: *When God shall take away his life.*

הֲיִשְׁמָעֶהָ, interrog., 152. *d.* The accent before it is præpos., 95. and the real tone is on the ultimate of the word; the noun is of Dec. XI. *d.*—תִּבְוֶא, Par. XX. 3 fem., agreeing with שָׁרָה.—עָלָיו, in No. XCVI. Lit. *Will God hear his cry, when distress shall come upon him?*

XCVIII. Job xxxii, 8, 9. אֶבֶן, with accent præpos., and tone on the ultimate, 95.—רִיחַ, Methegh, 87. *m.*—הִיא, *is*, for the verb of existence, 469.—נִשְׁמַחַת, const. of Dec. XI. *c.*—שְׂדֵי, prob. a noun with an old plur. ending, 325. *b. b.* from שָׂדֶה, *mighty*, and so (like אֱלֹהִים) a *pluralis majesticus*.—תִּבְיֵנָם, Fut. Hiph. from בִּין, בִּי is suffix, 309. under *c.* The Qamets under the ת falls away, because the tone is moved forward by the suffix, 133. Meaning: 'Truly there is a spirit in man; and the inspiration of the Almighty has given him understanding;' i. e. there is an intelligent spirit of divine origin, an inspiration of the Almighty, given to man. So, with Umbreit, would I construe this passage; and not

with Rosenmueller, who makes the two parts of the sentence *antithetic*; e. g. ‘although man has a rational soul, yet God only gives him understanding.’ Is not *understanding* given, on the part of heaven, when a *rational* spirit is given?

רָבִים, *majores natu, elders*, comp. Gen. xxv, 23, where it is opposed to צָעִיר, *junior*; here it is parallel with זָקֵנִים, *old men*.—יְחֻזְכֵּמִי, in pause, 144. also rough enunciation, 225.—וְיִזְקֶנִים, *neither*, because it follows לֹא in the preceding στίχος, 558. Note.—וְיָבִינִי, Par. XIV.—בְּיִשְׁפָּט, *rectitudinem, what is right*. It is the young Elihu, who says this to Job and his friends. His meaning is, that ‘he himself enjoys the inspiration of the Almighty; but that the persons whom he addresses, are not to be taken for wise men, i. e. for men wiser than himself, because they are older than he.’ In other words, he claims the right of teaching them, although his seniors; and presumes to do this, on the ground of special divine illumination.

XCIX. Job. xxxvi, 5, 6. הֵן, i. e. הֵן, 89.—בְּבִיר, with accent præpos., and tone on the ultimate, 95.—וְלֹא, *nor*; or it may be literally rendered, *et non*.—וְיִמְאָס, in pause.—פְּבִיר, adj. of Dec. I., in const. state before פֶּחַ; or in the abs. state, if one construes thus, *mighty as to strength of heart*, which is the preferable method. ‘Mighty as to strength of heart’ means, who has great strength of mind, who (as we say) is *magnanimous*. In what this magnanimity consists, is pointed out in the following στίχος.

וְיִחִי, Fut. Piel from יָחַי.—עֲנִיִּים, plur. of עָנִי, Dec. VIII., vowel changes as in Dec. III.—וְהֵינִי, Kal Fut. of בָּרֵן, 254. 2. Meaning: ‘God will not keep alive, i. e. God will destroy, the wicked, and vindicate the right of the oppressed;’ and this, ‘because he is great in strength of mind, i. e. because he is *magnanimous*.’

C. Job. xl, 3—5. וְיֵעַן, see in No. XCV.—אֶת sign of Acc.—וְיִאֲמַר, see in No. XCV.—קָלִיחִי, Kal Præt. of קָלַל, tone on the penult, 100. *f.* Note.—אֶשְׁיַבֶּךָ, Hiph. Fut. 1st pers. from שָׁבַ, the Qamets under the ש is dropped, because the tone is thrown forward by the suffix יָךְ, which is for יָךְ, 309. *d.* 2.—יָדִי, *my hand*.—שְׁמִירִי, Præt. of שָׁמַר or שָׁמַר.—לְמוֹ, poetic form of לְ

prep., לְמוֹ-פִי, *upon my mouth*.—פִּי, Pe Raphe, 80. The suff. יִ (Yodh pronoun) coalesces with the Yodh of פִּי, const. form of פִּי, 336. Note 3. Meaning: ‘I impose silence upon myself.’

אַחַת, see in No. XCV.—דִּבַּרְתִּי, Piel, with tone on the penult, 100. *d.* although it is not marked, in this case.—אֶעֱנֶה, from עָנָה, full form of Fut., comp. 283. γ. הֹ Gutt. letter *h*.—שָׁתִּים, dual, fem. of שָׁנִים; prob. שָׁתִּים is for שְׁנָתִים, (Gesenius says, for שְׁנָתִים). I take the Dagh. in the Tav, (which is inserted contrary to the rule in 80.), to be a kind of *compensative* Daghesh, 74. *b.* Note.—אִסְיָה, Hiph. Fut. of יָסָה. Meaning: ‘I have spoken once, viz. with haste or inconsideration; yea again, or a second time, in like manner; but I will do so no more.’ The whole expresses the deep sense of vileness and inconsideration, which Job entertained with respect to his past character and conduct.

PART III.

NOTES AND EXPLANATIONS.

WHEN the student shall have completed the study of Part II., agreeably to the directions given in the introduction to the Notes on the same; and shall also have *reviewed* the same in a proper manner; he may be supposed to have acquired such a knowledge of the forms of Hebrew words, of the method of grammatically analysing them which ought to be practised, of the manner of employing the grammar for this purpose, and of finding in it what he needs in order to obtain a complete view of the principles of any analysis, that the Notes may, in future, be less copious and particular than they have hitherto been. All this, I repeat it, may be now taken for granted, *provided the student has REVIEWED Part II. in a proper manner.* By this I do not mean, the going through with one solitary review, and this a hasty one too, (as is usually the fact); but I refer to a review, conducted on the principles which Jahn has laid down, in his Dissertation on the Study of the Oriental Languages; a piece which, I would hope, will be attentively read by every one in our country, who intends making a serious effort to acquire a knowledge of the Hebrew tongue. I mean a *review*, which shall be repeated continually along the way, when the student first goes over with Part II.; and then again made entire, with respect to the whole of Part II., after the *first* reading is completed.

With the knowledge thus acquired, the student will come to the study of Part III., with some good measure of due preparation. Let him not think the time and pains spent on Part II., to be in any degree lost, or expended in vain. Although he may seem to go slowly, yet he is, by such a method of study, laying

the foundation for rapid progress, at some future period of his efforts. Grammatical forms and analyses being once well mastered, the progress in the Hebrew language will probably be such as to exceed the sanguine expectations of most students. But unless they are mastered at the outset, there is great probability that they never will be at any future period. In most cases, such is undoubtedly the fact. And if the student, in his subsequent exegetical studies of the Old Testament, finds himself, at every turn, in a state of doubt or uncertainty as to the real grammatical construction and arrangement of any passage; how is it possible, that he should ever be able to acquire a comfortable degree of assurance, that he is right in his conclusions with regard to the meaning of any difficult passage? Suppose he resolves to consult commentators, who have a more profound knowledge of grammatical and lexicographical matters than himself; often such commentators disagree; and then where shall he resort for satisfaction? Or if they agree, they assign reasons for their opinion, of which his acquisitions do not enable him to judge; then how is he to obtain satisfaction? All this shews the importance of laying well the foundation of Hebrew study, and in such a way, that any superstructure can be built upon it, which the future may require; as has been already said above. Indeed, if there be any object in expending time, and money, and labour, upon the study of Hebrew, that object must be, or ought to be, a truly valuable one. But of what value is a superficial knowledge of the language in question, which neither enables one to interpret skilfully himself, nor duly to appreciate the labours of others who have performed such an office?

I would hope, that these brief remarks on this important subject are not out of place, at a time when the student is shaping his course for all his future life, in respect to the study of the Jewish Scriptures. "Drink deep, or taste not," is advice which may be urged as properly on the young philologist, as on the poet. Indeed, if there be any who have no taste for such studies, and no proper sense of the value of them, and who want nothing more than the *name* of having studied Hebrew, while they are too

indolent or too irresolute to make the acquisitions necessary to understand this language well, then let them keep away from our public Seminaries, where such study is required, and prepare in another way for the ministry, where their sloth and irresolution can be more creditably indulged. There can be but one persuasion, in regard to this whole matter, among all men of sense. Either the acquisition of the Hebrew language is valuable, or it is not: if it is not, then choose a course of study which supersedes it; if it is, then study it so as to get something valuable from it; something more than the *name* of being a Hebrew scholar, a name which is not unfrequently bestowed on some, who would find it, in most cases, beyond their power to distinguish a Qamets Hhateph from a Qamets.

Let not the student, then, who is in earnest, deem one hour misspent, which is spent in giving him elementary knowledge that will make him *radically* acquainted with the nature of the language which he is studying. Let him patiently pursue the method of *thorough* analysis, to which I have attempted to introduce him in the preceding pages; and then I can promise him a rich harvest in due time, for all his toil in thus sowing the seed. Those who will not cultivate the soil, nor duly sow the seed, must expect a harvest that will be light; or at best, a crop of grain, the kernel of which is either shrivelled or blasted.

The Notes, for the future, will, as intimated above, be fewer than heretofore, on account of the reasons stated at the commencement of these remarks. Still, they are intended to leave nothing of an analytical nature unexplained, which one may not now suppose the student able to find out, by his own efforts.

The biblical accentuation, for a few of the first Nos., is but partially inserted. It is intended to be employed, only in case the larger pause-accent occurs, or a word has the tone on the penult, or there is some special reason (which will be the subject of notice) for inserting it.

After these Nos., which reach as far as the end of Gen. ii., the whole train of accents is introduced. The reasons for this will

be stated, when I come to the Notes on that part of the sequel, which commences with Gen. iii.

I would fain hope, that the student will pursue the same thorough course of analysis, in regard to all which is to come, as he has been taught to do, in regard to Part II. In this way, the knowledge which he may have already acquired will be put to the test. The instructor, also, should persevere in the same particularity of demand upon the student, which the nature of the Notes above has led him to make. In this way, a multitude of difficulties, that must press upon the Hebrew student at any advanced course of inaccurate study in the usual way, will be removed *in limine*, and *gradually*; so that he will never be sensible of any loss of time, occasioned by efforts to overcome them. The knowledge necessary to remove them, will thus incorporate itself with all his linguistic acquisitions of the Hebrew, and become a component and necessary part of it. I repeat it, and I desire it to be distinctly remembered by every student of Hebrew, who uses this book, that *it is much better to master all the difficulties, at an early period*, (and a great saving of time also, if the whole course of study be taken into view), *than it is to pass them over, and defer them to a future opportunity, which it is supposed will be more convenient*. Like most procrastinated objects, this, in all probability, will never be obtained, where such a course is taken.

NOTES ON PART III.

No. I.

(2)* הַיִּתְּחָה, 3 fem. Præt. from יִתְּחָה, Methegh, 66, e. g.—תִּתְּחָה, tone on the penult, the first accent marking it, 95. *b.*; תִּתְּחָה, as the tone shews, 100. *a.* is a Segholate, employed instead of תִּתְּחָה, 120. *b.*; Tav Raphe, 80.—בִּתְּחָה, the same throughout, the kind of accent only excepted.—חֲשֶׁה, *hhō-shēkh*, 62. 2.—פָּגִי, from פָּגִי, Piel Part. fem., Par. XXI.

* The Nos. in parentheses denote the *verses* in the Hebrew text.

Some have supposed that *בָּרָא*, in v. 1, means only, *to dispose, to arrange, to form*, viz. out of materials already existing, *to reduce to order*. But v. 2 shews, that no mere arrangement or disposition of matter can be intended by *בָּרָא*; for after the action implied by *בָּרָא* had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition, is evident from vv. 6—8, and 14—19. All order and arrangement plainly seem to be considered, by the writer of Gen. i, as having been effected *after* the original act of creation. With the Apostle, therefore, we may safely believe, that “the worlds were formed by God, so that the things which are seen, were not made from those which do appear,” Heb. xi, 3, i. e. were not originally made out of matter already existing. *The original act of creation*, as understood by the sacred writers, appears plainly to have been, *the calling of matter into being, the causing of it to exist*; and out of this, the heavens and the earth were afterwards formed, i. e. reduced to their present order and arrangement. Philosophy may speculate on this, and maintain, with Aristotle, the eternity of matter; but philosophy can prove nothing on this subject, nor even render such speculations probable, if revelation were out of the question.

רוֹחוֹ וְבוֹרֹא, lit. *emptiness and desolation*, or, *empty and void*, two synonymous words, of nearly the same import; and designed therefore to express *intensity*, 438. *d.* and Note; so that the meaning here seems to be: ‘The earth, in its original state, was altogether empty or void,’ viz. devoid of the various productions which it afterwards was caused to exhibit.

וְרוֹאֵה, etc. i. e. no light yet existed, to shine on this empty, desolate *תְּהוֹמוֹת*. This last word seems to denote *the abyss* of chaotic elements, out of which the world was formed; probable root, *הוּם*, *to be confused, bewildered*.—*רוּחַ אֱלֹהִים*, *divine energy or efficacy*; comp. *πνεῦμα* in Wahl’s Lex. no. 6. b. *a.* etc.—*מְרֹחֶתָּהּ*, *hovered over, brooded over*; lit. applied to fowls hovering over their young. It seems here to designate the power or energy of the Creator, which, as it were, *brooding over* the newly created world, imparted to its elements the power of communicating life

and energy to plants, animals, etc.; comp. Gen. i, 11. **וַתֵּשֶׂא אֶת־אָרֶץ**, *let the earth cause to spring forth*; and v. 12. **וַתֵּבֵרֶא אֶת־אָרֶץ**, *and the earth did bring forth*, viz. plants, trees, etc. Comp. also Gen. i, 24 seq., where it is stated, that *the earth produced animals* of various kinds. To this vivifying influence, the **מְרִירָהּ** of our text seems plainly to refer.

וְהָיָה indicates the same thing here as **וַתֵּרֶם**; and so, on the other hand, **וַתֵּרֶם** is frequently used for **וַיֵּרֶם**, see Lex. That the original chaotic mass, from which the earth in its present form was made, exhibited **מַיִם**, *water*, as the predominant element, appears from Gen. i, 9. The assertion, that **וַיֵּרֶם אֶל־הַמַּיִם** *brooded over, on the face of*, this element, borrows its costume from the action literally indicated by **מְרִירָהּ**. Meaning: ‘Divine influence communicated a productive, vivifying power, to the original elements of the earth.’

NO. II. GEN. I, 3—5.

(3) **וַיְהִי**, a Segholate apoc. Fut. of **וַיְהִי**, 283. *γ. k.* instead of **וַיְהִי** or **וַיְהִי**, 120. *b.*; or instead of the nude apoc. form **וַיְהִי**; comp. the Segholate forms of nouns, in 367. and Par. of Dec. VI. *s.—w.* This apoc. Fut. 3 pers. is used instead of the Imp., 201. Note.—**וַיְהִי**, with Vav conversive, but Dag. omitted in the Yodh, 73. Note 3.; Methegh here, 87. *g.*

This sentence presents one of the highest instances of moral sublimity, which can be any where found. Longinus has cited it as such, in his work on the Sublime.

(4) **וַיְהִי**, apoc. Fut. with Vav. conv., from **וַיְהִי**, 283. *γ. n.* The form is what is called *nude*, i. e. apocopated without the addition of any furtive vowel to make out a Segholate form; like **וַיְהִי**, **וַיְהִי**, **וַיְהִי**, in the Par. 283. *γ.* The full form would be **וַיְהִי**, apoc. **וַיְהִי** (*s in otio*, 57. *a.*), so written instead of **וַיְהִי**, for reasons given in the last reference, and in 119. *b.* But the analogical form **וַיְהִי**, is changed to **וַיְהִי**, because of the *ר* in the final syllable, 113.; past tense as to meaning, 208. and 504. *d.*

וַיְהִי, 216. 4.—**וַיְהִי**, *ה* with Pattahh, 152. *a. 3.*; **וַיְהִי** without Methegh, comp. 87. *g.*

(5) לָאוֹר for לְהַאֲרִי, 152. *a.* Note.—לָאוֹר יוֹם, *to the light, day.* After a verb of naming (לָקַח), the Hebrews put the object addressed in the Dat. with לָ, and the name given in the Acc., and govern it by הָלַךְ.—לַחַשְׁשׁ for לְהַחֲשֹׁשׁ, 152. *a.* Note.—לַיָּלִי, *lāy-lā* in pause, לַיָּלִי out of pause; הָ is merely *paragogic*, and the original ground-form is לַיָּלִי, Dec. VI.—וַיְהִי, see in v. 3.—וַיְהִי, for וַיְהִי (the const. is וַיְהִי), for וַיְהִי, see 142. *a.*: for the use of וַיְהִי as an *ordinal*, see 396.

“But could there be *day* and *night*, at this period, when no sun was created? The heavenly luminaries were not formed, until the *fourth* day;” see vv. 14—19.

The seeming difficulties involved in this, have led many recent critics to deny that the account of the creation, in Gen. i, is any thing more than a kind of philosophical speculation, adorned with a species of poetic costume. ‘But here,’ i. e. in v. 5. say they, ‘the writer has forgotten himself; for he has represented the first, second, and third days as having had a regular existence, before the heavenly luminaries were formed.’ That the representation itself is such as they assert it to be, need not be denied. But that ‘the writer *forgot himself*,’ is not equally certain. In Gen. i, 3, 4. light and darkness are distinctly related to have had an existence, *before* the sun, moon, and stars were created. All that remains then, to render the fact probable that *day* and *night* existed at the *same period*, is, to suppose that the same Almighty Creator, who formed the light and the darkness, did cause successive alternations of these, so as to make day and night, before the heavenly luminaries were called into being. Was not the same omnipotence which created the light, competent to effect such an alternation of it? That it did not effect it, who is able to prove? And until it is proved, we may acquiesce in the views of the sacred historian.

No. III. GEN. I, 6—8.

(6) בְּרִיָּה, ground-form בְּרִיָּה, Dec. VI. *n.*—וַיְהִי, consists of the Fut. וַיְהִי, as above, joined with וַ conjunction, (not וַ conversive, which takes the vowel Pattahh, 208). The original points

would be thus, וַיְהִי, which is an impossible syllable, 42. comp. 137. and also 152. c. 5. The reason why וַיְהִי (not וַיְהִי) is here used, is to connect this word, in construction, with וַיְהִי in the preceding clause, and to show that both stand in the same predicament as to meaning. The use of וַיְהִי here, would give the sense of, *and it was*; which the writer does not mean to say.

בֵּין מַיִם וּבֵין מַיִם, of the same meaning as בֵּין מַיִם לְמַיִם; see in v. 4. בֵּין הָאָרֶץ וּבֵין הַחֲשָׁה. So in Deut. xvii, 8.; comp. also in Gen. i, 7. This use of ל after בֵּין is peculiar, and not explained sufficiently by the Lexicons. Lit. *By a separating* (בֵּין) *of the waters, in respect to* (ל) *the waters*; i. e. of the waters above the visible expanse of the heaven (רָקִיעַ), from those *on*, or *in*, the earth beneath; comp. v. 7.

(7) וַיַּעַשׂ, 283. γ.—וַיַּבְדֵּל, in v. 4.—מַעַל, compound of מִן and עַל, 407. f.—מַעַל לְרָקִיעַ, lit. *from the above* (the upper part) *of the expanse*, or, *the above in respect to the expanse*.

(8) לְרָקִיעַ שָׁמַיִם, construction after a verb of *calling*, or *naming*; see on v. 5.

NO. IV. GEN. I, 9—12.

(9) וַיִּקְרִי, *yîq-qā-vû*, with the first ו moveable, 56. 1. Fut. Niph. of קָרָה.—וַתִּרְאֶה, וַיִּרְאֶה, as in וַיְהִי, v. 6.; הִרְאֶה, Fut. Niph. 3 fem. sing., from רָאָה; for הִ, comp. 111, 112.—הַיְבָשָׁה, *hăy-ăb-bā-shā*, Dec. VI. fem., like the Greek ἡ ξηρά.

Meaning: 'Let the waters which cover the whole earth' (making it a יַבֵּיהוּ), 'be collected into an ocean, or oceans, so that the solid earth may appear.'

(10) וַיִּלְמְדוּ, *û-lemîq-vê*, from מִלְּמַד, Dec. IX., in const. state.—וַיִּרְאֶה, see on v. 4.

(11) הַיֵּשָׁב, Fut. apoc. Hiphil; for Methegh, see 87. *h*. Comp. v. 2. with this, as to sentiment.—עֵשֶׂב, in apposition with יֵשָׁב.—מִזְרִיעַ, Part. Hiphil.—פֶּרִי עֵץ, *the tree of fruit*, i. e. the fruit-tree.—עֵשֶׂה פֶּרִי, *ô-sêp-perî*, 75. *a*. The accent is placed here on the first syllable in עֵשֶׂה, because the word is immediately followed by a tone-syllable, פֶּרִי being a monosyllable.—לְמִינֵהוּ, *l'mînêhû*, Dec. I.—וְאֶשֶׁר זָרְעוֹ, *whose seed*, 478.—בּוֹ, [*is*] *in it*, 554.

(12) וְהָיָה, Vav conversive, and apoc. Fut. Hiphil from הָיָה. — לְמִיגְדוֹ, suff. pronoun, see in Par. under 336. — עֲשֶׂה-פֶרִי, *עֹ-שֶׂפ-פֶּרִי*, 75. *a.* But here the accent is removed, by the Maq-
peph which follows, 89. making a difference between this and the instance in v. 11. above.

No. V. GEN. I, 14—19.

(14) וְהָיָה, sing. apoc. Fut. (see on v. 3. above), while מְאֹרֹת is *plural*; see Synt. 489. and Note. — מְאֹרֹת, from מְאֹר, Dec. III.; for the omission of Vav in both the final syllables, see 63. 65. — בְּרִקְיעַ, 137.; רִקְיעַ, const. of Dec. III. — לְחִבְדִּיל, Inf. Hiph., for form, see 216. 3. and comp. 152. *a.* Note. — וְהָיָה, conj. giving the Præt. form a Fut. sense, 209. — לְאֹרֹת, from אֹרֹת, and for אֹרֹת, 63. 65. — מְוַעֲדִים, from מוֹעֵד, Dec. II., Munahh on the Mem instead of a Methegh, 87. Note 3. comp. 87. *a.* — וְשָׁנִים, Dec. XI. Meaning: ‘Let them be for signs which shall distinguish seasons, days, and years.’ Lit. *Let them be for signs, even for stated seasons, and for days and years.*

(15) וְהָיָה, see on v. 14. — לְמְאֹרֹת, *ibid.* The student will observe the diversity of orthography, in regard to the insertion or omission of the Quiescents; see 63. 65. — הַשָּׁמַיִם, with a pause-accent of the second class, but Pattahh not prolonged, 149. — לְהַאֲרִי, Inf. Hiph. of אֹר, for the הָ, see 521. *c.*; lit. *for the causing of light.*

(16) וַיַּעַשׂ, supra v. 7. — שְׁנֵי, dual const. of שָׁנִים, in const. state with הַמְאֹרֹת, 457. *a.* — תְּגִדְלֵם, with the article, 414. 1. — אֶת־הַמְאֹרֹת, Acc. after וַיַּעַשׂ implied, and mentally brought along from the preceding clause; for אֶת־, see 427. — לְמַמְשָׁלָהּ, Dec. XIII. *For the rule of the day*, is a figurative expression, denoting the powerful or predominating influence of the sun by day, So Pliny calls the sun, *Cæli rector*; and Cicero, *Omnium moderator ac dux*. — וַיִּקְטֹן, as above. — הַקָּטָן, the small, i. e. the smallest, or the smaller, 455. *a.* — הַזֶּה, with parag. הָ, and tone on the penult, 100. *i.* — הַקִּבְּדִים, Methegh, 87. *e.*

(17) וַיְהִי, Fut. with ו conversive, from יָהָ, 254. 2.; lit. *set*

or *put*.—אֶת־הֵם, sign of Acc. combined with suff. pronoun הֵם; see under 408.

(18) וְלִמְשֹׁל, conj.; לְ prep.; and מְשֹׁל, Inf. construct. Before it, וַיִּהְיוּ אֹתָם is implied; lit. [*and he set them*] *for ruling*.—בַּיּוֹם, for בְּחַיִּים, 152. *a.* Note; lit. *by day*.—בְּלֵילָה, for בְּחַלְלֵי־לַיְלָה, ib.—לְחַבְדִּיל, Inf. Hiph., where the contrary practice, viz. that of retaining ח, is exhibited, 216. 3.—חֹשֶׁךְ, act. ח, 152. *a.* 3.

(19) וַיִּרְא, v. 4. above.

No. VI. GEN. I, 20—22.

(20) וַיִּשְׁרְצוּ, 201. Note.—וַיִּשְׁרְצוּ וַיִּשְׁרְצוּ, a mode of construction exceedingly common in Hebrew, viz. that of joining a verb with its correlate noun, in order to designate *intensity*, *certainty*, *repetition*, etc. וַיִּשְׁרְצוּ here plainly means, *the smaller water animals*.—נִפְשֵׁי חַיִּים, *of living or animated breath*. As to the meaning of *breath* (for נִפְשֵׁי), see Job xli, 13. an undoubted instance; and nearly as clear is it, in Gen. i, 30. below.—חַיִּים, properly adj., from חָי, Dec. VIII. Meaning: ‘Smaller animals which live and breathe;’ or, ‘which have the breath of life.’ I take וַיִּשְׁרְצוּ to be in the const. state, before נִפְשֵׁי חַיִּים.

עוֹף, noun of multitude, no plural, Dec. I.—וַיַּעֲרֹף, Poel of עָרַף, 175. and 262.—עַל־פְּנֵי, Rosenmueller renders, *versus, towards*; and he appeals to Ex. ix, 22.; x, 21.: Gen. xix, 28. for confirmation. The meaning thus given is: ‘Let the fowl fly over the earth, toward the expanse of heaven;’ or, ‘toward the firmament above.’ On account of the word וַיַּעֲרֹף here, it would seem necessary to acquiesce in this explanation.

(21) הַיַּמִּינִים, Yodh omitted in the last syllable, 63.; lit. *sea-monsters, the larger sea-animals*.—כָּל־נִפְשֵׁי הַחַיָּה, *every living being, or living creature, or living thing*; the two latter Hebrew words designating any thing which has *animal* or *animated life*.—הָרִמָּשׁוֹת, הָ article for pronoun here, 414. 2. *b.* Note; רִמָּשָׁה, Part. fem. Seghol., see in Par. XXI.—לְמִינֵהֶם, suff. of plur. pron. הֵם, see in 336.—כָּנָף, lit. *of wing*, i. e. every winged fowl, 440. *a.*

(22) וַיִּבְרָא, Vav convers. without the Dagh. after it, 73.

Note 3. ; יִבְרָךְ, with penult tone, 101. *b.* and Tseri shortened in the final syllable, 129. *a.*—אָתָם, see on v. 17.—לְאָמֹר, for לְאָמֹר, 119. *c.* 1.—פָּרֹה, רָבֹה, Imp. Kal of פָּרָה, רָבָה, for פָּרִי, רָבִי, 118. and Note 3.—בְּנִימִים, for בְּנִימִים, 152. *a.* Note, from נִם, Dec. VIII. irreg. ; נִמִּים seems here to mean, *the cavity*, or *gulf*, in which the waters of the ocean repose. In the same sense it is plainly used, in Is. xi, 9. ; Hab. ii, 14. ; although the Lexicons neglect this sense.—רָבָה, apoc. Fut. Kal, from רָבָה, 283. *γ.*

NO. VII. GEN. I, 24—31.

(24) הַיָּצִיא, apoc. Fut. High., 3 pers. fem., from יָצָא ; for Imp. use, see 201. Note.—נֶפֶשׁ חַיָּה, generic, *every living creature, animal or animated beings*.—לְמִינָהּ, where the suff. חַיָּה is sing. because its antecedent is so ; but the meaning is plural, *their*, because the antecedent is *nomen multitudinis*, 476. *a.* Note.—בְּהֶמָּה, Dec. XI., in apposition with נֶפֶשׁ, and governed in the same way ; as are also the two nouns which follow. בְּהֶמָּה here means, *tame beasts, cattle* ; רֶמֶשׂ, *reptiles* ; and חַיֵּי הַאָּרֶץ, *wild beasts*.—חַיָּה, 125. *c.* instead of חַיָּה reg. const. of חַיָּה. This form is not unusual in this noun ; e. g. חַיָּה יָעַר, *etc.* But it is not common, in general. Its tone is on the ultimate, as we see in Ps. civ, 11. ; but in the passage before us, Maqqeph takes away the accent, 89.—לְמִינָהּ, as before.

(25) הַאֲדָמָה, Methegh, 87. *e.*

(26) נֶעֱשֶׂה, Fut. Kal 1st plur., form עָשָׂה. Most of the older critics find an intimation in this plural, (as they believe), of a plurality of persons in the Godhead. But the evidence seems too doubtful, in this case, to be relied upon. The *pluralis majestaticus*, or *pluralis excellentiae*, as it is called, in respect to אֱלֹהִים, אֱלֹדִים, etc. seems now to be generally conceded, 437. 2. That *pronouns* may be used, and are used, in a similar way, among the Oriental nations, seems to be somewhat certain from the following examples ; viz. Ezra iv, 18. ‘The letter which ye have sent unto us (עָלֵינוּ Chald.) ;’ it is king Artaxerxes who says this. Dan. ii, 36, ‘We will tell the interpretation of it ;’ it is Daniel who is speaking. So in 1 Macc. x, 19, 20. king Alexander says,

Ἀκηκόαμεν—καθεστάκαμεν. In 1 Macc. xi, 31, 33, 34. king Demetrius says, Ἐγράψαμεν—ἡμῶν—ἐκρίναμεν—ἐστάκαμεν, κ. τ. λ. In 1 Macc. xv, 9. king Antiochus says, Κρατήσωμεν—δοξάσομεν. So in John iii, 11. Jesus says, οἶδαμεν—λαλοῦμεν—ἐωράκαμεν. In Mark iv, 30. Jesus says, ὁμιώσομεν—παραβάλωμεν. In 1 John i, 4. this apostle says of himself, γράφομεν; and Paul often employs the first person plural. Comp. with פָּנֵנּוּ above, Gen. iii, 22. 'Like one of us;' Gen. xi, 7. 'Let us go down, and let us confound;' also Isaiah vi, 8. 'Who will go for us.' The passages sometimes adduced, in Gen. xxix, 27.; Num. xxii, 6.; Cant. i, 4.; 1 Kings xii, 9.; 2 Sam. xvi, 20.; xxiv, 14.; and Job xviii, 2, 3. may be all considered as *communicative*, i. e. as common to the speaker and his friends, and so do not fairly belong to the above illustrations; although Rosenmueller has adduced the three last passages, in the latest edition of his Commentary on the Pentateuch, as evidence that the plural was used by an individual speaker, and appropriated to himself.

It is clear, that this idiom is not common or frequent, in the Old Testament; it is more common in the Apocrypha, and in the New Testament. In modern times, it is the well-known and general usage of royalty. It is singular, indeed, that kings should employ it for the sake of adding emphasis to their claims of honour, while a private individual, in particular one who addresses a public assembly, employs it to avoid the appearance of egotism, or of assuming too much; a manifest abuse of its original design.

Modern usage, however, can not help us to determine the *usus loquendi* of the Hebrews. So far as this is now discoverable, by the evidence before us respecting the use of the plur. number in the Old Testament, I feel constrained to agree with those critics, who resolve it, on the whole, into the *pluralis excellentiæ*.

בְּנֵי־לֵבִי, with suff. בְּנֵי, from לֵבִי, Dec. VI. *a*. The plural בְּנֵי is to be accounted for on the same ground with נַפְשֵׁי above. — בְּדִבְרוֹתֵי־נָבִי, suff. state of דִּבְרוֹתֵי, Dec. I., as before.

Not a few recent critics have maintained, that the writer of Gen. i, believed God to be in reality of the same form with man, i. e. that the writer was an Anthropomorphite. But was Paul one

of this sect, because he says, in 1 Cor. xi, 7. that ‘man is the image and glory of God?’ and this too, not in reference to his *moral* qualities, as in Eph. iv, 24.; Col. iii, 10. Was Moses, (who, if not the author of the account of creation, yet at least was in all probability the person who inserted it in the Pentateuch,) was he a believer in the real *physical*, human form of the Divinity? This same Moses, who, in the second Commandment, has so absolutely and utterly prohibited all resemblances whatever of the Godhead, either to be made, or to be worshipped? What other motive, but a belief in the spirituality of God, could induce him to do thus? In a word; one may well ask, whether there is any more *Anthropomorphism* in Genesis, than in other parts of the Bible; and a considerate, fair answer to this question, will enable us to judge of those opinions, which ascribe such childish views of the Supreme Being to the early ages of the world, and in a special manner to the early part of the Hebrew Scriptures. If God ever revealed himself, in any way, to the early progenitors of our race, it is at least essential to suppose, that his *spiritual nature* was one of the first things which was revealed and understood. How could the idea of a Creator and Governor of the *Universe*, consist with the idea of a Divinity limited by a physical form, and of course circumscribed in his operations? The early ages of the world were not so stupid as to be incapable of seeing this; nor are the monuments left behind of their skill and capacity, such as to warrant us in taxing the people of God with the grossness of Anthropomorphism.

In regard to the words *צֶלֶם* and *דְּמוּת*, they stand related in Hebrew, as *imago* and *similitudo* do in Latin. They are so nearly synonymous, that they are plainly employed here together, for the sake of *intensity* or *emphasis*, 438. *d.* Meaning: ‘God made man peculiarly in his image, i. e. in a manner altogether distinct from that of other created terrestrial beings.’ That this has special respect to the intellectual, rational, and moral powers, with which man was endowed, and to the consequent pre-eminence or dominion over the lower creation which these gave him, seems to be obvious, when all the passages respecting God and man, in

various parts of the Sacred Writings, are compared together. His pre-eminence is particularly referred to in what immediately follows.

וַיִּרְדֵּי, not conversive, but only connecting the Imp. sense here, with the Imp. sense of נַעֲשֶׂה in the preceding clause; see on וַיִּרְדֵּי, ver. 6. above.—וַיִּרְדֵּי, Fut. of רָדָה, 201. Note.—וַיִּרְדֵּי בְדָגַת, the verb taking ב prep. after it, 506.; Beth Raphe, 80.; דָּגַת, from דָּגָה, Declension XI., 1. Raphe, 81. 1.—בְּעֵינֶיךָ, with prep. ב, for the same reason that דָּגַת takes it; and so in בְּבִהְמוֹתָ (for בְּהִבְהֻמוֹתָ, 152. a. Note,) and in בְּכָל (bis) in the latter part of the verse; for all have וַיִּרְדֵּי implied before them.—הָרִמֵּשׁ, art. for pronoun, 414. 2. b. Note.

The pre-eminence of man over all other terrestrial creatures, is clearly and strikingly expressed by this.

(27) אֶת־הָאָדָם, used *generically* here, as the plur. pron. אֲנִי, at the end of the verse, clearly shews.—בְּצִלְמוֹ, omitting דְמוּת here, which was joined with צֶלֶם in v. 26. *Intensity* of expression, however, is here effected, by a repetition of צֶלֶם itself, as follows in the sequel; see 438. d.—אִתּוֹ, *him*, see in 408. Par. of אִתּוֹ with Accusative.—נִתְּכָה, Dec. XI. The application of נָתַךְ and נִתְּכָה to אָדָם, shews that this last word is here *generic*.—אֲנִי, see in 408. as above.

(28) וַיִּבְרָא, see on ver. 22.—לָהֶם, 506.—פָּרֹי וְרִבּוֹ, see on ver. 22.—וּבְדִשְׁתָּ, שׁ with Qibbutz vicarious, instead of וְשִׁי, 41.; for the omission of the Vav, 65.; יָ, *it*, fem., viz. the earth.—וַיִּרְדֵּי, Imp. of רָדָה; followed by כ prep. before the nouns which it governs, as in v. 26.

(29) נִתְּנִי, for נִתְּנִי, 254. c. Note.—זֶרַע, Part. act. of זָרַע.—וְהָעֵץ, art. הָ; עֵץ Declen. VII.—אֲשֶׁר־בּוֹ, *in which*, 478.—פְּרִיָּעַץ, *tree-fruit, dendral fruit*.—זֶרַע־זָרַע, lit. *seeding seed*, i. e. producing seed. Meaning: 'Every fruit tree, which has the power of propagating itself;' or, 'every one which has the power of producing a regular crop.'—יִהְיֶה לְאִזְכָּלָהּ, like the Latin, *sit testimonio, sit decori*, etc.; אִזְכָּלָהּ, Dec. XII.

Because *animals* are not here mentioned, it has been maintained by many, that animal food was not originally permitted

to man, before the flood. But see Gen. iv, 2. 4. Why was Abel a *shepherd*? See also Gen. vii, 2. where beasts *clean* and *unclean* are distinguished. Does not this probably refer to animals, allowed or forbidden to be eaten? Still, in Eden, our first parents probably did not eat flesh.

(30) וְיִקְלְחֶינָהּ, i. e. נָתַתִּי, from the preceding verse.—אֲשֶׁר-בּוֹ in *which*, as above.—נֶפֶשׁ חַיָּה, *animal* or *animated breath*; see on v. 20.—אֶת-פְּלִי־יֶרֶק, i. e. נָתַתִּי, *I have given*; יֶרֶק, *grass*, *vegetation* here of the herbaceous kind, as the word עֵשֶׂב denotes, which is subjoined as explanatory.

The fruit trees, therefore, seem to have been originally given to man, for his nutriment; and the gramineous, herbaceous substances appropriated to the animals.

(31) טוֹב מְאֹד, 456. *a.*

No. VIII. GEN. II, 1—3.

(1) וַיִּקְלֵהוּ, 1 conversive Vav, with Dagħ. after it omitted, 73. Note 3. comp. 87. *g.* which shews that Methegh is usually inserted in such cases, although the *omission* of it is pretty frequent.—וַיִּקְלֵהוּ, Pual Fut. of קָלָה.—וְכָל-צִבְּאֹתָם, Rosenmueller, ‘omnes copiae celestes ac terrestres.’ But elsewhere, צִבְּאָה, in connection with שָׁמַיִם, always refers to the *stars*; and so I take it here; as in Neh. ix, 6.

(2) וַיִּבְלֵהוּ, 1 as before in v. 1.; וַיִּבְלֵהוּ, Fut. apoc. Piel, for וַיִּבְלֵהוּ, 286. 2. The Dagħ. is not retained in the בֵּה, after apocope, because בֵּה becomes a final letter, 72.—מִלְאָכָהּ, suff. state of מְלָאכָה (for מְלָאכָה 118. and Note 2.), Dec. XI. *f.*—וַיִּשְׁבֵּרָהּ, is spoken *more humano*; as indeed every thing which we say, or can say, of God, must, in a greater or less degree, be spoken *more humano*, or ἀνθρώπων παθεῖς. Meaning: ‘At the end of six days, God ceased to create;’ or, ‘he refrained from creating;’ i. e. on the seventh day he rested. The Septuagint reading here, ἐν τῇ ἡμέρᾳ τῇ ἑκτῇ, and the Samaritan Pentateuch which agrees with it, are evidently the result of some transcriber’s fears, lest working on the *seventh* day should be attributed to the Creator. But what just ground of fear is there, when the writer expressly affirms,

that God on the *seventh* day, *had completed* (יָבֵל) his work; for that this is the sense of יָבֵל, 504. c. is clear from וַיִּשְׁבֹּת, etc., which follows.

(3) וַיְבָרֶךְ, see 208. e. g. Meaning: 'God declared this day to be worthy of peculiar distinction, honour, and observance.' So the sequel explains it; וַיִּקְדָּשׁ (208. e. g.), and *set it apart, consecrated it to a special and sacred use*; such is the meaning of קָדַשׁ; Greek, ἀφοσιῶν.—בּוֹ, on it, during it.—לַעֲשׂוֹת . . . אֲשֶׁר . . . וַיִּבְרָא which he had created in respect to making; i. e. which he had created and made; or, which he had formed by assiduous operation. Comp. Eccles. ii, 11. for a like expression. The phraseology is unusual; but the meaning does not seem to be obscure. As a comment on the sense of וַיְבָרֶךְ and וַיִּקְדָּשׁ here, read Ex. xx, 8—11.

The efforts made by recent critics and geologists, to explain away the account here given of creation, or to explain it so as to accord with their respective theories, are well known to every critical reader. The *ratio loci et temporis* does not permit me to enter into a particular examination of them here. A few hints are all that I shall give.

The account of the creation, in Gen. i, ii, has been represented as a song, a μῦθος, a philosophem, i. e. a philosophical speculation about the origin of the universe, and (more prevailingly) of late, among a certain class of critics, as a kind of semi-poetic μῦθος, philosophic in its speculative origin, but adorned with popular tradition as to its various particulars. Even Rosenmueller, in the latest edition of his Commentary on the Pentateuch, more than intimates, that the cosmogony of Moses is to be interpreted on the like principles with that of Hesiod, (vol. i. p. 58.); that the division of the work of creation into a period of *six* days, and the declaration respecting the sanctification of the *seventh*, was made by Moses only to give currency to his law respecting the Sabbath, p. 59. And in the sequel he declares his belief, that Moses borrowed his cosmogony from the Egyptians.

The difficulties alleged to lie in the way, by critics who belong to this class, are, that the writer of the cosmogony in Genesis believes the earth to be the centre of the universe, and that the sun, moon, and all the heavenly bodies are merely subservient to it; that *one* day, and *one only* [the fourth], suffices to form all the myriads of suns and planetary worlds, while *five* days are occupied with the formation of the earth, (which shews the ignorance of the writer in question respecting the real nature of the universe;) that the clouds and sky are represented as a *solid* expanse above us, holding one division of the waters in its bosom, Gen. i, 7.; that days and nights are represented as having an existence, before the heavenly bodies were created which occasion them; that not only vegetables, but even animals, spring from the earth, Gen. i, 11, 12, 20, 24.; and, in a word, that the whole account has a mythic air, a costume which tradition and speculation have evidently put upon it. All these and the like objections have been variously, often, earnestly, and copiously urged by critics; while geologists have united in endeavouring to shew, in various ways, and by a great variety of theories and by appeal to phenomena, that the earth must have been several thousand years in forming; or, at least, it must have been made out of the ruins of another world. Even Dathe has embraced this last conjecture, and defends it in his translation and notes.

If a satisfactory answer can be given to all these objections and difficulties, still it would take a volume to make it out. After all too, one may well conclude with the apostle in Heb. xi, 3. that 'faith' is necessary, in order to believe that the worlds were created, agreeably to the scriptural account. My own view of the Mosaic cosmogony I can state in a few words. If it does not agree with sound principles of interpreting Scripture, let it be rejected.

I believe the account in Gen. i, to be an account of *matters of fact*, of real verities; not a mere philosophical or poetical speculation or *μῦθος*; and that the record is authentic, and entitled to our full credit. That the Egyptian and Phœnician cosmogonies resemble it, is no objection to its credit. Common tradition, from

Noah downwards, propagated the original true account, with some additions, among heathen nations. How could it be otherwise?

But the *costume* of the narration is altogether *anthropopathic*, i. e. accommodated to the feelings, views, and methods of expression, existing in the time of Moses. For example; the Hebrews thought and spoke of the earth and of the heavenly bodies, according to their *optical* appearance. Agreeably to this, the heavens are an arch, solid, and retaining the waters above, Gen. i, 7.; vii, 11.; viii, 2.: Ps. civ, 3.; cxlviii, 4. Our author also represents the sun, and moon, and stars, just as they appear to a spectator from our planet, as made to subserve the purposes of light, and to cause the seasons; and so far as he goes, he truly represents them. He also represents the earth as producing vegetables, vs. 11, 12.; the waters as producing fowls and fish, vs. 20, 21.; the earth again as producing wild and tame animals and reptiles, vs. 24, 25.; the two latter cases being contrary to our present experience, and, as it seems to me, the result of the peculiar productive power communicated to the original elements, by the *divine influence* mentioned in Gen. i, 2. That the form of the narration, or rather, that the *modus* of the expressions employed in it, is evidently of *optical* origin, can hardly be doubted. But after all, what is the difference between the *principle* which led to this mode of narration, and that which leads us, with all our certain knowledge of the solar system, to speak every day, and always, of the ‘sun as rising and setting?’ Is there any illusion in this? Any design to mislead? If not, then why might not the Hebrew speak of his *expanse* (שָׁמַיִם), and of the *windows of heaven*, through which the rain descends, as well as we can say that ‘the sun rises and sets?’

The Bible was not designed to teach the Hebrews astronomy or geology. Had it been given to them in the scientific costume of the present day, it would have been a book utterly unintelligible. Moses made it intelligible; he designed it to be so. His object was to reveal, to the Jews, Jehova as the maker of all things, and the object of supreme reverence and adoration. This object he has accomplished; not by *astronomical* and *geological* represen-

tations, but by *popular* ones. Is not this just as it should be; and just as we might reasonably expect it to be?

As to the *relative* importance, given by the Biblical account to our earth, we may say, at least, that it tallies well with the mission of God's own Son, to redeem our guilty race. Yet, after all, the account only decides, that on the fourth day the heavenly bodies were formed; and not their relative importance.

The objections of geologists will deserve more serious consideration, when any two respectable authors among them ever come to agree with each other, and when the earth shall have been penetrated and examined, a little more than an eight thousandth part of its diameter; for this has not yet been done. In regard to the theory of *gradual formations*, which makes some thousands of years necessary to be comprehended in each of the six days; one might ask, how it can be proved, that all substances must have been formed in an *incipient* state merely? Were only *acorns* made at first instead of oaks? And was man an *infant*, when first from the hands of his Creator?

As to the views of our author, in respect to the length of the days and nights at the creation; nothing can be plainer than that *usual* days and nights are meant. How could he say, that '*the evening and the morning made them*,' if this be not true? And if it be not true, then how long was the *seventh* day or sabbath, which followed the other six days? Moses in the fourth commandment, has given us as a reason for the sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then, to have been a different kind of a day, as to length, from the other six? Or did he mean, that after six days, each of several thousand years, a sabbath of equal length should be kept by the Jews? If not, then our cosmogony means of course to convey the idea of ordinary days, and no others. If indeed Moses does, after all, contradict geology, then be it so; but to violate the laws of exegesis in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed,) is not acting in accordance with the precepts of Scriptural Hermeneutics. Who does not know,

too, that the latest and highest efforts of geologists, are turning toward the confirmation of the Scripture account of the deluge; and that some among the most distinguished of them, find no occasion to force the language of the sacred record, even in the present case, out of its common and obvious meaning? I trust the time is coming, when all the lights of science will serve to render more intense, and more widely to diffuse, the light of revelation. May that cheering day be near!

It has often been alleged, that 'the whole of the cosmogony in question must evidently be a *μύθος*, or a philosophem, because the very nature of the case shews, that no man could have witnessed any part of the work of creation, inasmuch as man was made last of all.' But this allegation rests entirely upon the assumption, that no revelation to man, respecting the origin of all things, was ever made in any supernatural way; an assumption not compatible with the benevolence of the Creator, the natural ignorance and error of man, and the duties which he owes to God as the Author of his spiritual being.

No. IX. GEN. II, 7.—25.

(7) **וַיֵּצֵר**, a form peculiar, from **יָצַר**, Fut. **יֵצֵר** with the tone not retracted, i. e. without Vav conversive, (in almost every case, the Fut. with final Tseri is of such a form as **יֵצֵר**, or **יֵצֵר**, 244. a.) This verb has also a Fut. like that of Class III. verbs, **פִּי**, 251. viz. **יֵצֵר**. As an intrans. verb signifying *to be distressed*, it has other forms of the Future, viz. **יֵצֵר**, and **יֵצֵר** (which is analogical, 244. a.)—**עָפָר**, Acc. *of material*, as grammarians call it, i. e. the Acc. designating the materials out of which a thing is made, used in a kind of *adverbial* way, 428. e.

חֹמֶר, Dec. XI. That this name gave occasion to the appellation **אֲדָמָה**, seems quite probable, both from the nature of the case as here represented, and also as represented in Gen. iii, 19. The etymology, which derives **אֲדָמָה** from **אָדָם** *red*, because oriental men are of a *reddish hue*, is too fanciful to be entitled to much credit. Lit. [with, by means of] *dust from the earth*, i. e.

with terrestrial dust.—**נִשְׁנָה**, from **נָשָׂה**, Fut. Pattahh, 235.—**נִשְׁנָה**, dual suff. of **נִשְׁנָה**; lit. *breathed into his nostrils the breath of life*. Meaning: ‘Endowed him with living or animated breath.’ The language is clearly *ἀνθρωποπαθῶς*; I mean, it is occasioned by the action of breathing among men.—**נִשְׁנָה**, lit. *for a living or animated being*; a periphrasis often employed by the Hebrews, in connection with the verb of existence, when it signifies *he became, it became*.

(8) **נִשְׁנָה**, from **נָשָׂה**, Fut. 235.—**נִשְׁנָה**, an appellation of God, never employed in Gen. i., but uniformly used in Gen. ii., and nearly so in Gen. iii. A like distinction obtains, in many other parts of the book of Genesis. From this it has been argued, by late critics, that this book is made up of records earlier than the time in which the author of the Pentateuch lived, and composed by different persons; a supposition which has some external evidence in the book of Genesis to favour it. On the supposition that these ancient records were introduced by Moses himself, the authenticity of the book remains untouched by this critical opinion.

נִשְׁנָה, Dec. VIII. The etymology would naturally lead to the idea of an *enclosed place*, (**נִשְׁנָה** *protegere*;) but this is not necessarily attached to the idea of **נִשְׁנָה**.—**נִשְׁנָה**, here prop. name; comp. 2 K. xix, 12.; Is. xxxvii, 12.; Ezek. xxvii, 23, (where it is pointed **נִשְׁנָה**, however, but this only determines the views of the Rabbinical Punctators); in all which places it is mentioned along with Haran (**נִשְׁנָה**), a town of Mesopotamia, Gen. xi, 31, 32.: xii, 5.; xxv, 43.; and therefore Eden was probably at no great distance from Haran. See also Amos i, 5, which probably refers to an Eden in Syria. That Eden means a *country or tract of land* here, is evident from Gen. iv, 16. The word is used figuratively, in allusion to the garden here described, in Is. li, 3.; Ezek. xxviii, 13.: xxxi, 9.; Joel ii, 3.; in the three former cases it is accompanied by the parallel or expegetical phrase, ‘garden of the Lord.’

נִשְׁנָה, of the eastern country, (**נִשְׁנָה** prep. often makes a periphrasis of the Gen.), or toward the east, eastward, at the east, Gen. xii, 8 bis; so **נִשְׁנָה** northward, Judg. vii, 1.—**נִשְׁנָה**, apoc.

Fut. Hiph. of שָׁוֵה, with tone retracted and vowel shortened, 270.
c. 3. comp. 208. Note 2.

(9) וַיִּצְמַח, apoc. Fut. Hiph. with Gutt., 236.—נִחְמַד, Part. Niph.; for pointing, see 225.—לְמִחְמָדָה, *pleasant to the sight*.—מִצְחָל, Dec. II.—וַיֵּץ הַחַיִּים, in the same construction with the preceding וַיֵּץ, and governed by וַיִּצְמַח implied. Meaning: ‘The tree which preserves life;’ or, ‘The tree of which he that eateth shall live, and not die;’ comp. Gen. iii, 22.

וַיֵּץ הַדַּעַת טוֹב וָרָע, *the tree of knowing good and evil*. הַדַּעַת, fem. Inf. noun, used as a verbal from יָדַע. The meaning has been greatly contested. Rosenmueller contends that the meaning here is the same, as when applied to infants, in order to designate their entire ignorance; and he refers to Deut. i, 39; Is. vii, 16; Jonah iv, 11. The two last cases, however, are quite different as to the manner of expression; and there remains only one, viz. Deut. i, 39, to compare with our phrase. But that the meaning is the same in the latter instance, as in the former, appears to be contradicted by all the context preceding and succeeding, as well as by the nature of the case. Was man, *made in the image of God*, at first as ignorant as an infant? How then did he preserve himself? Or how could he understand his moral relations to his Creator; and how be guilty for not obeying a command, the nature of which he was incapable of understanding? Must we suppose the writer of our history to be so weak, as to put all these things together?

Then what crime could there be in attaining such a knowledge, as would enable one nicely to distinguish between *moral good* and *evil*? Has it not always been, and must it not always be, a virtue in the intelligent and moral creatures of God to do this?

There remains then but one rational supposition, in regard to the meaning of our phrase. This is, that by *the knowledge of good and evil* is meant, ‘a knowledge of the difference or distinction between happiness and misery,’ (as good and evil very commonly signify in the Scriptures, e. g. Is. iii, 10, 11. et al. sæpe); i. e. man, by eating the forbidden fruit, came to know the difference between happiness and misery;’ or, ‘the eating of the fruit

which was prohibited, occasioned him to know, by unhappy experience, the difference between a state of happiness and one of misery.' This explanation plainly accords with the nature of the whole transaction, and with what ensued upon eating the fruit of the tree in question. The name, then, considered in this point of view, is quite intelligible and significant; is it so in any other?

The words of the tempter (Gen. iii, 5), whose object it was to deceive, can not be justly alleged against this interpretation; nor do the words of Jehova, in Gen. iii, 22, make against it, for they are evidently of the nature of solemn irony, with allusion to the deception of the tempter, as recorded in Gen. iii, 5.

(10) יִצְחָק, *issued*, 527. *b.*—יִצְחָק, i. e. from some part of the region called Eden.—לְיִצְחָק, Inf. Hiph. with ה præfix retained, 216. 3. It is plain, that the river flowed through the garden where our first parents were placed; and this, before its stream was disparted; i. e. one stream only watered Paradise.—וּמִשָּׁם, *and thence*, which may refer either to גֶּן, or to the region in which it was, viz. יִצְחָק. Rosenmueller refers it to גֶּן, (*Alterthumskunde*, i, 192.); but it is equally agreeable to usage in this case, to refer it to יִצְחָק; and some may prefer this here.—וּפְרָד, Fut. Niph., used as the Præter by virtue of the Vav before the preceding word, connected with it and with the preceding יִצְחָק; comp. 503. Note 1.—לְיִצְחָק, 459.—רִאשִׁים, *sources*, *heads*, here *river-heads* or *sources*; comp. v. 13, where גִּלְגָּל is substituted for רִאשִׁים.

(11) הַפִּיֶסֶס, 465.—פִּיֶסֶס, *the Phasis*, as Rosenmueller and others suppose, a river of Colchis, running into the east end of the Black sea. Taking off the endings—*is* and סִי, we have the same radicals (פִּס) in both words. Xenophon, however, in his *Anabasis*, iv, 6, mentions a Phasis with which he met, farther south, and which must be, as it would seem, either the present Kur (Cyrus), or the Aras or Araxes. I regard the former as the more probable; because the Araxes seems to be the Gihon, mentioned in v. 13. The Kur takes its rise, if we may credit the best maps, in the northern part of Armenia, and running first northward, and then eastward, either passes through or grazes upon, the ancient

Colchis, or Havilah. It finally unites with the Araxes, and both empty into the south-western part of the Caspian lake.

הַפָּלֶגֶג, הָ art. for pronoun, 414. 2. *b.* Note. This word is usually construed as meaning, *to encompass, to flow round on the margin of*; but it plainly signifies, also, *to pass through, to wind one's way through*, as Is. xxiii, 16; 1 Sam. vii, 16, clearly shew. This sense of the word may be applied either to the Kur, or to the northern Phasis, both of which *pass through* Havilah, i. e. the country of Colchis; or it may be applied to the Kur, which also *grazes upon, encompasses*, a part of Havilah or Colchis.—הַיָּלֶגֶת, prob. *Colchis*; which was rich in gold; e. g. Jason went thither after the golden fleece, i. e. gold caught in fleeces, gold separated from the waters of the Phasis by means of them. Colchis, no doubt, like all the early countries of nomads and predatory hordes, was not a *definitely* bounded country. It lies at the east end of the Black sea.—אֶשֶׁר-שָׁם, *where*, 478. *b.*

(12) הַהוּא (for הַהִיא, see 165. *b. f.*), *the same is*, 469.—הַבְּדִילִיחַ, Βδέλλιον, *bdellium*, a gum used as incense for burning, and of an aromatic smell.—שֶׁחַם, prob. the *onyx*. So Rosenm. i, 209. Alterth.

(13) גִּיחוֹן, not improbably the Araxes or Aras; which the Persians still call, جیحون الرس, *Gihon el Ras*.—הַפָּלֶגֶג, *encompasses*, or *winds its way through*; see on v. 11. Which of these senses it bears here, must depend on the situation of פְּרִישׁ, in respect to the river in question.—פְּרִישׁ, *Cush* or *Kush*.

But where is *Cush*? ‘In the narrower sense,’ says Gesenius, ‘it means Ethiopia, i. e. the southern part of Arabia, or Ethiopia in Africa, which was a colony of the former; as the language shews.’ But Ethiopia, in the widest sense, both Gesenius and Rosenmueller represent as equivalent to *Southern Country, Torrid Zone*, i. e. the region inhabited by people of colour; and both avow that there is an entire want of geographical accuracy in the Scriptural account of the local situation of Paradise.

‘How could Gihon,’ (the Oxus, as Rosenmueller and others sup-

pose, which running from the remote *eastern* country, empties itself into the south-eastern part of the Caspian lake), 'how could this stream encompass the South-Land, or Ethiopia, or Southern Arabia?'

Fully to discuss these difficult problems of ancient geography, here, would be out of place. But as affirmations of this nature, on the part of such acute, learned, and distinguished critics as Gesenius and Rosenmueller, have a strong tendency to undermine the belief of the young enquirer, in the accuracy of the sacred historians, I shall suggest a few reasons, very briefly, why one may still believe, with the older critics, that there was a *Cush Oriental*, as well as a *Cush Southern*.—

I. The very general custom in all ages, early and late, of naming places after distinguished persons will be allowed.* Now Cush was the eldest son of Ham, (Gen. x, 1. ; 1 Chron. i, 8.) ; and the father of Nimrod, the founder of the Babylonian empire, and of its great cities ; the founder also of Nineveh, Rehoboth, Calah, and Resen, in Assyria ; see Gen. x, 8—12. In v. 11, the rendering should be, (as it is in the margin of our English bibles), *He [Nimrod] went out of that land [viz. Babylon], into Assyria*, מִשְׁנֵר, Acc. adverbial of place, 428. *a*. So Rosenmueller, in *Alterth. Th.* ii, p. 94. The father of such a distinguished founder of empires and cities, which were the wonder of all succeeding ages, must himself have been entitled to distinction in this respect ; not to mention, that he was a grandson of Noah. Had he no region or place in the East, named after him by such a son as Nimrod?

II. Among the people, whom the king of Assyria transported to the land of Israel, after he had conquered the ten tribes, and carried them away to Halah, Habor, the river Gozan, and the cities of the Medes, (i. e. to the northern part of Assyria and to Media,) is one named מְנֵי כוּת, *men of Cuth*, 2 Kings xvii, 30. ; also written כְּנֵי כוּת, in 2 Kings xvii, 24. These are, in both places, mentioned in connection with *Babylonians*, מְנֵי בָבֶל, who accompanied them. The idol which they worshipped, is named גִּלְגַּל,

* Rosenmueller says, that most of the names in Gen. x. are names of *countries*, as well as of persons. *Alterth. Th.* ii, p. 94.

2 Kings xvii, 30.; plainly an *oriental* name, (not a Shēmitish one,) as appears in the proper names of the princes of Babylon, Nergal-Sharezzer, Jer. xxxix, 3, 13. (also in Neriglissor, who slew Evilmerodach and mounted the throne of Babylon). מְצֻשֵׁי־כּוּתִי, THE CUTHITES, then, were an *oriental* people. Now כּוּתִי and מְצֻשֵׁי may evidently be nothing more than the Aramæan and Hebrew forms of the same word; inasmuch as the Hebrew כּוּ not unfrequently is lisped, i. e. is pronounced כּוּ in the Aramæan. For example, the Hebrew מְצֻשֵׁי־אֲשּׁוּר, Assyria, by the Syrians and Chaldeans was called מְצֻשֵׁי־אֲשּׁוּר; by the Arabians, أَتُور *Atur*; and hence, by the Greeks and Romans, *Aturia*.

That the Cuthites or Cushites, transplanted from the east, were the most considerable of all the colonies which the king of Assyria placed in Samaria, is evident from the fact, that they gave name afterwards to the whole people of Samaria; for the Jews, ever since, have called the Samaritans Cuthites, כּוּתִיִּים or כּוּתִיִּים. There were, then, *oriental* Cuthites or Cushites.

III. Moses Choronensis, a native of Armenia, and who, in the *fifth* century, wrote the history of that country, still extant, in his Geography appended to this work by the Whistons, includes all the country east of the Tigris, from the Caspian lake down to the Persian gulf, under the name of Cush. Media he calls, Chushi-Capcoch; Elymais, Chushi-Chorasan; Persia, Chushi-Nemroz, and under Elymais he reckons a province named Chusastan, p. 363. As there is no ground to dispute either the knowledge or the veracity of this historian, in respect to such a subject; and as this testimony reaches very far back, and shews the wide prevalence of the oriental generic name *Cush*, among the ancients who were natives of the east; so is it plain, that an *oriental* Cush is not merely ideal.

IV. Chusistan, i. e. *Cush country*, is still the name of a province, on the east of the Tigris and of ancient Babylonia; although the Arabians appear to have changed the original orthography of the word.

V. The author of our history has referred to countries and places certainly known, as serving to confirm his account, and to

put his readers in possession of definite views respecting the situation of Eden. Would he venture to mix fable with truth, in a thing of this nature, so easily contradicted by any oriental traveller? Did he not know to what he referred? Did not the original ancestors of the Jews spring from the East? Did not Jacob live there many years? Could it be a mere conjecture with him, (and with his descendants,) whether there was a Cush in that region?

VI. After a lapse of more than 3000 years, can the *present* names of places or rivers be adduced, in order to confute the account of Moses?

VII. The acknowledged geographical accuracy (in the popular sense) of the Scriptures in general, makes very much against the supposition of Gesenius, Rosenmueller, and many others, that our author has here committed great mistakes, in his account of Paradise, and that the whole is a mere *μύθος*. Is it the manner of those who write *μύθοι*, to describe locality in the way here practised?

I will only add, that understanding Cush of Cushi-Capcoch, i. e. the northern part of the region between the Caspian lake and the Persian gulf; and supposing the Gihon to be the Araxes; then does this river *encompass* Cush. There need be no *μύθος* supposed here.

(14) *תִּגְרִיִּס*, *the Tigris*. The *ת* is prob. prefixed to make the quadriliteral, as in *תִּבְּרָאֵל*, *תִּנְכָּל*, *תִּשְׁמָר*, etc. In Aramæan, *Digla*, and *Diglath*; in Arab. *Diglath*, in the Pehlvi, *Zedschera*. — *תִּקְדָּר*, *eastward, in the eastern part of, or before*, which however is equivalent to the other meanings.

‘But how could the writer say thus? Assyria lies *beyond* the Tigris, which makes its *western* border, not its *eastern* one.’ To which Rosenmueller, as often in other parts of this description of the local situation of Paradise, answers, that ‘this description results manifestly from the ignorance of our author, in respect to the geography of the places named.’ The same has been affirmed by many other late critics.

But is not Assyria, as a province, to be distinguished from Assyria as a kingdom? Passing over the extravagant and contradictory accounts of Herodotus and Ctesias, in regard to the early history of this monarchy, so much may be inferred from them and from the Scriptures, that Assyria did, very early, attain great political eminence, and push far and wide its conquests. Was not Nimrod of a character to do this? In Moses' time, we find Balaam adverting to the conquests of this powerful monarchy, Num. xxiv, 22. In David's time, they are reckoned among his enemies, and ranked with neighbouring nations, Ps. lxxxiv, 9. Of course they must then have been in possession of Syria; or at least, of a part of it.

Was not the Tigris, then, *on the east*, or in the eastern part of Assyria viewed as a kingdom? And will not this view compare with that which Balaam takes, in Num. xxiv, 22.? Indeed, Rosenmueller concedes the above facts, in *Alterth.* ii, 103 seq.; what need then of *μῶθος* here?

Moreover, the limits which he so confidently puts to Assyria as a province, are far from being certain, when applied to the time of Moses. Diodorus Siculus places Nineveh on the *Euphrates*, as Ctesias (from whom he drew) had done before him; and even the acute and learned Mannert, places it on the *west* of the Tigris. Is it so certain, then, that Moses knew not what he was saying, when he said that 'the Tigris runneth *מִן־מִזְרָח*, on the east of Assyria?' How difficult to convict one of *geographical* error, who wrote more than 3000 years ago!

פָּרָר, the *Euphrates*, which being nearer, and better known, than any of the rivers before named, is not described by a particular reference to country, as in the other cases.

(15) *וַיִּזְקֶה*, Fut. of *לָקַח*.—*וַיִּבְרָאֶה*, Fut. Hiph. from *וָרָא*, 251. Yodh between the last two radicals is dropped, 65.; *וָרָא* verbal suff. with penult tone, 309.—*בִּרְבֵּי*, Beth Raphe, 80.—*לְעֶבְרָה*, Inf. with suff. *וָרָא*; see in Par. XXII., and comp. 312. 4.—*וַיִּשְׁמָרָהּ*, *ibid.*

It may be noted, here, that it was obviously the design of the Creator, that man should be active, and should labour, even in

the paradisaical state. Labour itself is not a part of the curse which followed the apostacy; but labouring with toil and sorrow, and labouring to cultivate ground which is comparatively barren, is a part of the curse. Gen. iii, 17—19.

From the view given above, of the rivers which issued from Eden, (which in its general features resembles that given by Re-land and Calmet,) it appears, that there is no necessity of supposing the description of the locality of Eden to be a mere *μῦθος*, as most of the recent German critics have done. Rosenmueller says, “From the description given in Gen. ii, to endeavour to make out the locality of Paradise, *idem esse videtur, atque Virgilii de Elysio phantasmata* (Æneid. vi, 637 seq.) *ad veritatem revocare;*” Comm. in Gen. ii, 10. Yet it is a *fact*, that four great rivers do take their rise in the region of Armenia, viz. the Kur, the Araxes, the Euphrates, and the Tigris. It is a fact, that the sources of all four, at present, are in the neighbourhood of each other, in the middle region of Armenia, and at no great distance from Ararat. There seems, then, to be no important difficulty in the way of admitting, that the countries, on which they are said by our author to graze, or through which they wind their way, are countries correctly designated, according to the geography of the day. Indeed, the very nature of the appeal, on the part of the writer, to the productions of the country, e. g. to the gold and bdellium and onyx of Havilah, of itself shews, that he felt himself secure against the imputation of *fiction*. Only one important circumstance remains. This is, that the four rivers just named, do not, at present, flow from one source, but are some thirty or forty miles apart. This, no doubt, must be admitted, as things now are. But if the history of the deluge be not also a *μῦθος*, (and I am aware that the critics in question believe it to be so, yet geology is proceeding now to overthrow their position,) then is it certain that no very important objection to the accuracy of our author can be drawn from this. That important changes must have been made by the deluge, in the face of the earth, in the courses of rivers, and in the plainness or unevenness of the surface of

every country, needs not to be demonstrated. Moses does not say, that at the time when he was writing, the four rivers which he names were flowing from one source; he merely avers, that originally they did so. The *possibility* of this, considering the present proximity of these rivers, and the changes that a deluge must have made, cannot well be denied. The *probability* rests mainly on the credit of the writer. Those who believe that he was divinely guided, may safely believe that he has given us something different from a fable, (like that respecting the garden of the Hesperides,) in his account of Paradise. They may believe that there was a grand river-source in the Armenian country, (the ancient Eden,) from which issued a stream, on whose banks *the garden of Eden* was situated; and that after this stream had wound its way through the garden, it became disparted, and running in different directions, gave rise to four large rivers. Where so much is known to be true, both in respect to the existence of such rivers, and (I believe I may add) in regard to the countries named, we may, all things considered, believe the rest on the credibility of the writer of our account, without being justly liable to the imputation of any inordinate credulity.

(16) וַיֵּצֵא, *vá-yetsäv*, ו without Daghes after it, 208. in e. g.; וַיֵּצֵא, apoc. Fut. Piel, Dag. omitted in Vav, because it comes to be a final letter, 72. comp. also 286. 2.—לֵאמֹר, 119. c. 1.—חָזַן, art. 412. a.—אָכַל תֵּאָכֵל, Inf. abs. with a finite tense, 514. b. c.

(17) וַיִּמְצָא, 152. c. 4.; וַיִּמְצָא, 112.—וַיִּמְצָא, 152. c. 3. For the whole phrase, see on v. 9. above.—תֵּאָכֵל, Fut. with Pattahh here, in the verse preceding it has a Tseri; see Par. VII.—בְּמִנְיָהּ, i. e. בֵּין בֵּין דָּהּ, the first Nun is assimilated with Mem, the second causes the ה of the pronoun to be assimilated with it; see in 309. d. and comp. 407. Note, also 407. f.—בְּמִיֶּתֶר, Inf. abs. with finite tense of the same verb, 514. b.

No. X. GEN. II, 18—25.

(18) לֵבְדֹּד לֹא טוֹב, lit. *not good* [is] *the being of the*

man, in his separation, i. e. by himself, in his solitude.—הַיִּיחַ, Inf. const. of הָיָה, as a noun in reg. with הַיָּחַד which follows.—לְבִדּוֹ, lit. *in his separation*, with לְ prep. and בִּד noun of Dec. VIII., but united they are used as a prep., 407. c.—לְעֵשֶׁל-לוֹ, se-esel-lō, with Dagh. euphonic or conjunctive, 75. a. 1 pers. Fut. Kal from עָשָׂה.—בְּנִגְדּוֹ, suff. form of נָגַד, Sept. κατ' αὐτόν, and in v. 20, they render the same word, ἕμους αὐτόφ; rightly as to the sense, which is, *according to that which is the counterpart to him, or according to that which corresponds to him*. The fanciful (not to say shameful) comment, put on this word by Schultens, and after him by Rosenmueller and others, but rejected by Gesenius, may be seen in Rosenm. Comm. in loc. and in several of the Lexicons.

(19) וַיִּצֹר, apoc. Fut. Kal, almost the only one which has a penult Hhireq and an ultimate Tseri, which becomes Seghol here because the accent is retracted, 129. a. comp. 244. b.; used as Pluperfect here, *had formed*.—מִן-הָאֲדָמָה פְּלִיחִית הַשָּׂדֶה, comp. the sentiment with Gen. i, 24, 25.—וַיִּצֹר, i. e. God formed, יְהִיָּה. If the clause מִן-הָאֲדָמָה is also implied here, there would seem to be a discrepancy between this and Gen. i, 20, 21.—וַיִּבְרָא, apoc. Fut. Hiph. Par. XX.—לְרִאוֹת, *for the seeing, in order to see*, from רָאָה.—לֹא-מִחֵי-יִקְרָא, 75. a. לוֹ, Dat. of the thing called; see on לָאוֹר in No. II. v. 5.—נִפְשׁ חַיָּה, in apposition with לוֹ, which is here anticipative, 474. second clause. The prep. לְ is implied before נִפְשׁ חַיָּה.—נִשְׁמוֹ, suff. state of נָשָׁם, Dec. VII.

(20) לֹא-בָרָא, Dat. after וַיִּקְרָא, as above.—מִצֵּא, *one did not find, there was not found*, 500.—עֵזַר בְּנִגְדּוֹ, see on v. 18.

What is here stated implies, of course, the full persuasion of the writer, that language or speech belonged to man at the first, as an attribute of his being. It did not arise merely from the mutual intercourse of human beings; for Adam is here represented as having given names to animals, before the creation of Eve. Indeed, I am not able to see why it is not as probable, that the gift of language was one with which the Creator originally en-

dowed the progenitors of the human race, as that he endowed them with understanding and reason. Articulate speech is as much a peculiar characteristic of human nature, in its maturity, as either of these attributes. And that the first pair were not created *infants*, needs no proof but a consideration of the nature of the case. We might as well suppose, that the first oaks were only *acorns* when created; that all the first vegetables were only seeds; and that all these grew up to maturity afterwards. If so, how in the mean time did man and animals get their sustenance? Or how did our *infant* parents, and the *young* of animals, provide for themselves this sustenance, if any were to be had?

The idea, so often repeated by some late philosophers and critics, that our first parents were formed with merely the *powers* of speaking articulate language, which they improved and extended by first imitating noises made by the brute creation, is nothing less than maintaining, that the Creator, who made man in his own image, left him in a state less finished than he did the brutes; and that he consulted, or provided for, neither his wants nor his dignity. Believe this whoever will; for myself I must believe, that man, recent from the hands of his Creator, and with the image of the Eternal enstamped upon him, was more perfect than any of his degenerate posterity have ever been, in all those powers which make our nature superior to that of the lower creation around us.

(21) וַיִּבְרָא, apoc. Fut. Hiph. of בָּרָא, used here in the genuine *causative* sense of this conjugation, 185. *b.* 1. comp. also 206. Note 1.—וַיִּבְרָא, Dec. XI.—וַיִּבְרָא, for vowels, see 244. *b.*; for the effect of the pause-accent, 144. *I.*; for the tone on the final syllable, see 101. *b.* Note 2. *c.*—וַיִּבְרָא, with tone on the ultimate, see 101. *b.* under *e. g.*, the penult here not being a *simple* syllable, *i. e.* not ending in a vowel.

וַיִּבְרָא for וַיִּבְרָא, fem. of וַיִּבְרָא, 107. 2.—וַיִּבְרָא, Dec. V. *i.*; here the fem. form of the plur. is used, 327. 2.—וַיִּבְרָא, tone on the ultimate, 101. *b.* under *e. g.*—וַיִּבְרָא, compounded of וַיִּבְרָא, a prep. like a noun of Dec. VI., 407. Note, also 407. *a.*

(22) וַיִּבְרָן, 283. *γ*.—לְאִשָּׁה, comp. 511. Note, and 512.—וַיִּבְרָא, 1 208. under *e. g.*; י instead of י, 133.; ב for ב, 63.; וְ verbal suffix, 309. column *c*.

(23) הַעַתְּכֶם, *hæc vicis, this time, now*, the art. הַ makes it definitely to relate to the time or occasion then extant; Acc. of time, 428. 2. and *c*.—מַעֲצָמִי, plural suff. state of עָצָם.—אִשָּׁה, fem. of אִישׁ, by contracting the long vowel of the masculine form; others take it for אִשָּׁה, fem. of אִישׁ. So the old Latins, *vir, a man; vira, a woman*.—לְקַחְתָּהּ, Pual 3 fem. Præt., instead of לְקַחְתָּהּ, 51. Note; for Methegh, 82. *g*. but here the ה does not necessarily exclude the Dagh. forte, it is only an arbitrary exclusion, to which the principles of a necessary one are extended, so far as Methegh is concerned.—וְאִתָּךְ with Dagh. conjunctive, 75.

(24) יַעֲזֹב, *ya-ʕazōbh*, short *O*. 89.—אֲבִי, Par. XXIV. No. II.—אִם, suff. state of אִם, Dec. VIII., 130. *c. a*.—וְיָבֵן, with a Fut. sense, because י connects it to the preceding יַעֲזֹב which has such a sense, 209.—בְּאִשְׁתּוֹ, 506. Dec. XIII. *c*.—וְהָיָה, with a Fut. sense, 209.—לְבָשָׁךְ, Dat. after הָיָה in the sense of *become*; which is the usual construction.

(25) שְׁנֵיהֶם, dual suff. of שְׁנֵי. —עֲרוּמִים, plur. of עָרוֹם, Dec. VIII., vowels as in Dec. III. The Shureq here remains in a mixed syllable, 31. Note 3. The usual method of orthography would be, עֲרֻמִּים. For the shortening of the ה in the ground-form here, into ה, see 127. Exc. 1.; 346. 3.; 270. *b*. 1.; 352. 3. The asterisk is designed to refer to the note at the bottom of the page; which is a Masoretic remark, and lit. translated means, *Daghesh after Shureq*. The design is, to note this as a singularity; or, at least, as an usage which is not frequent.—וְיָבֹשֶׁת, Hithpolel of בָּוֶשׁ, of the class final Hholem, 270. under *a*. 1.; it has Fut. Pattahh in Hithpolel, viz. וְיָבֹשֶׁת; for the effect of the pause-accent here, see 146.

This whole account of naming the animals, and of the formation of woman, is regarded by Rosenmueller, Gesenius, and many other interpreters, as a mere *μύθος*; pleasantly devised, indeed,

and ingenious as to the execution, as some of them concede. But if there be a God, who created the world, made man in his own image, and endowed him with the gift of speech, it was not unworthy of him to call that gift into exercise. If that God made a 'help meet' for solitary man, there is nothing unbecoming with respect to his dignity and wisdom, in the supposition that he did form woman from man as here related, in order to constitute an indissoluble tie of endearing connexion between the sexes in this way, and for this very purpose. The question, whether he *could* not have inspired the sexes with the same feelings, in some other way, may be sufficiently answered, by asking, How will the critics in question prove to us, that divine wisdom could not, and did not, choose *this way* of doing it? And until this be shewn, we may venture to give credit to our author; especially as our Saviour and his Apostles so expressly recognize the real verity of the narration in question; see Matt. xix, 5, 6.; Mark x, 5—9.; 1 Cor. vi, 16.; Eph. v, 31.; 1 Cor. xi, 8, 9.; 1 Tim. ii, 13. The question, 'whether one of the ribs of men is now found lacking,' (which has been scoffingly asked, in order to refute the narration above,) is hardly entitled to a serious answer. Does a man now, who breaks or loses a rib, beget children who are lacking as to one of theirs? If not, why should Adam's male descendants partake of a mere physical peculiarity of their progenitor?

The primeval state of man, without clothing, and without shame, serves to shew, that his Creator had adapted the temperature of the region, in which he placed him, to a condition in which the fewest wants possible would be experienced. The labour necessary to procure clothing, was to be dispensed with. Integrity and innocence too are designated by these traits. No guilty passions arose in the breast of the first happy pair. Sin only gives a sense of shame; and as they had not yet sinned, they found nothing to excite a blush. Even Plato, without the light of revelation, formed in his own mind a picture of the primitive state of man, more rational and becoming than some of our modern philosophical critics have portrayed. It is thus he describes it; Θεὸς ἔνεμεν αὐτοὺς, αὐτὸς ἐπιστατῶν, καθάπερ νῦν ἄνθρωποι,

ζῶον ὃν θεϊότερον, ἄλλα γένη φαυλότερα αὐτῶν νομεύουσι. Γυμνοὶ δὲ καὶ ἄστροωποι θυραυλοῦντες τὰ πολλὰ ἐνέμοντο. (In Politico).

NO. XI. GEN. III, 1—7.

The student will observe, that in the sequel, the *full train* of accents is introduced. This is not done with a design to lead him, as yet, to the study of the accents, in respect to their *consecution* or *train*, i. e. the manner in which they follow one another, or stand mutually related or connected. This can be done better at a future period, and when the means of doing it shall be afforded to the student.* The particular reason why all the accents are here admitted, is, that the student may now become accustomed to read with them; and that he may become acquainted with the manner in which they are all employed, in order to mark tone-syllables; with the various ways in which they affect the quantity of the vowels, and their restoration where they would by the principles of common analogy be dropped; with the influence they exert over the insertion or omission of Daghele in the Aspirates; and also with the power which they exert in changing the place of the tone-syllable, in a multitude of words. These are sufficient reasons, founded in the *grammatical* phenomena of the language as it is now presented to us, why the student ought not to be, and must not be, ignorant of the influence exercised by the accents over the forms and tone of words.

Besides these, there is another reason which is not destitute of weight. The accents, as *conjunctive* and *disjunctive*, serve, (at least they *often* do, and in the estimation of most older critics they *always* do), to shew what words are to be considered as intimately connected in regard to relation and meaning, and what are to be more or less disjoined; a help, which in some doubtful cases is very grateful to the critic, and to which the most enlight-

* The *second* edition of my Hebrew Grammar exhibits the *consecution* of the accents here referred to, both in poetry and prose, in the Appendix. In the third edition it was omitted, in order to save the room it would occupy; but particularly, because professor Gibbs expects to insert it in his *Lexicon Formarum*.

ened interpreters of the present day do not fail occasionally to resort. With this use of the accents, however, the student need not trouble himself, for the present; and when he comes to obtain a knowledge of it, it may be done with very little trouble, and without going deeply into the study of the whole *consecution* of the accents, i. e. of their various relations, positions, and dependencies.

In the sequel, I shall remark on the accents, only when they in some way affect the vowels, the Aspirates, or the tone-syllable, or when, from their position as *præpositive* or *postpositive*, they might naturally mislead the beginner, as to the proper place of the tone of any word. For the rest, I take it for granted, that the student will here acquaint himself with the names and forms of the first and second class of *disjunctives*, (if he has not already done it); as this will cost him but a few minutes labour each day, for a small number of days; and that he will afterwards go on, gradually to make himself acquainted with the whole number, in the like manner. In this way, the time spent on this object will never be distinctly recognized; and the student will find sufficient profit and satisfaction, to repay him amply for his labour.

(1) הַנָּחָשׁ, *the serpent*. The effort of Dr. Clarke to prove that נָחָשׁ here means *an ape* or *monkey*, is not only opposed to the *usus loquendi* of the Hebrews, but the thing is in itself utterly improbable; for when or where has the *ape* been regarded as ‘cunning above all the beasts of the field?’ The *serpent*, however, is the known emblem of sagacity, in Egypt, and through the eastern world.

But was this a *literal* serpent, or only a symbolical one? Did the writer attribute to a mere animal serpent all which the sequel discloses; or did he suppose the tempter to be an evil demon, whom he represents as in the shape of a serpent? The latter, as I must believe; for (1) This accords with the commonly received traditions and language of the East. E. g. the Zend-Avesta of

Zoroaster attributes the first seduction of men to evil, to Ahriman, the prince of evil genii, under the shape of a serpent; Zend-Avesta, Vol. i, p. 25.; iii, 84 seq. edit. Kleuker. The Jewish tradition is, that Sammael, the principal evil demon, first seduced Eve, and led her to sin; see Eisenmenger, *Entdecktes Judenthum*, i, p. 822. (2) There is satisfactory evidence, that the New Testament writers believed in the same thing. E. g. Rev. xii, 9, the devil, or Satan, is called, ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος—ὁ πλανῶν τὴν οἰκουμένην ὅλην' and again, in Rev. xx, 2, the same appellations are repeated. See also 2 Cor. xi, 3.; John viii, 44, where the Saviour expressly recognizes the temptation of our first parents to sin, as the work of *the devil*; so in 1 John iii, 8. See also Wisd. ii, 24, where is the same sentiment. (3) The nature of the case is sufficient to shew that the writer did not intend a mere *literal* serpent. Did the author really believe, that literal serpents could speak, and form plans for seducing to the commission of moral evil? If not, (and who will venture to charge him with such ignorance?) then must we suppose, that, like the writer of the Apocalypse, he has represented the devil under the image or form of a serpent; see Rev. xii, 9.: xx, 2.; comp. 2 Cor. xi, 3. That a part of the representation which follows, seems to be applicable only to a literal serpent, is merely the consequence of the writer's carrying on, through the whole narration, a uniform consistency in the mode of representation, which he had adopted at the beginning. See on v. 15, below.

On the question, Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favour of the affirmative; nor would I venture to gainsay the correctness of such a belief, for who can *disprove* it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words (audible with the outward ear), addressed to him. If Jesus was 'tempted in *all* points as we are,' a *physical* appearance of

the devil can hardly be supposed to have been one of the means of temptation.

On the supposition that our first parents were tempted by an evil spirit, (and if Christ and his Apostles are to be credited, this must have been the case,) then we may either suppose that the tempter assumed the actual form of a serpent, and accosted the mind or eye of Eve, by mounting the tree which bore the forbidden fruit, and eating this fruit, and thus affording probable evidence that it might be eaten with impunity, and therefore tempting our first mother to follow his example; or we may suppose the whole to be a figurative method of describing a real fact, viz. the fact that Eve was tempted by an evil spirit, and did yield to the temptation. Either of these may be adopted, *salva fide et salva ecclesia*; for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted.

Of the two methods here proposed, the former is more easy and obvious, at first view; the second is the most consonant with the nature of the tempter. The objection to the first is, that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The *second* method is relieved of this difficulty. Nor would the boldly figurative costume of the whole, thus construed, be any more objection to the reality of the essential facts in this case, than the acknowledged figurative costume of the 18th Psalm, is an objection to the reality of the facts on which the representation is grounded; or than the plainly figurative manner of describing the Saviour's temptation, which the Evangelists have adopted, is an objection to the reality of his temptation. Is not God every where figuratively spoken of; and yet, is there not *reality* in the descriptions?

As to the conversation here, between the serpent and the woman, it may be viewed like that between the Saviour and the tempter, i. e. as mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are

full of the like examples? So in Greek, $\phi\tilde{\eta}\mu$ signifies both to *think* and to *speak*. Of the whole narration it may be said, that if we adopt the second mode of interpretation proposed above, we have only to suppose, (what is so obvious, and so consonant with the best laws of rhetoric,) that the writer has gone through his whole piece, in a manner accordant with the beginning of it. All that concerns the serpent is *consistently* stated, as though it had respect to a visible serpent. The meaning, however, as in a multitude of the like cases, is tropical.

הָיָה, *became*, as Storr and others render it. But I prefer the common version.—עָרִים, *cunning, sly, insidious*, Part. adj. Dec. III.—מִכָּל, 454. 1. *a.*—אִם כֵּן, lit. *even that*, or *verily that*, i. e. ‘is it so that? is it truly so that?’ etc. The sign of the interrogative, הָ, is omitted here, as often elsewhere, 557.—אָמַר, the genuine sense of the Præterite, *has said*, 503. *a.*—מִכָּל, *of every*, i. e. ‘is any one tree prohibited?’ עֵץ, collective, *of the trees*.

(3) עֵץ הָיָה, here, *of the tree*.—בְּרִיָּה, Methegh, 87. *l. e.*; const. form of בְּרִיָּה, Dec. VI.—רִאשֹׁנִים, Methegh, 87. *c.*—מִמֵּנִי, see מִמֵּנִי in No. IX. v. 17.—רַב־רַב־עַי, Tav Raphe, 80.—בִּי, Daghe lene, 79. 3.—פֶּן, Daghe lene, 73. 3, as Athnakh precedes.—הִתְמַחֲרִין, instead of הִתְמַחֲרִין, 65. and 41.; ׀ paragogic, 211. *a. l.* The tone also is shifted from the penult (100. *g.*) to the ultimate, by the pause-accent and the ending וִין, 100. *l.*

(5) יִדְעַ, 527. *a.*—אֲבָלָם, Inf. with suff. used as Gerund, see in Par. XXII. 2 masc. plural, for the short vowel (Qamets Hhateph), see 129. *a.*—וְנִבְרָאָהוּ, Niph. Præt., made Fut. as to the sense by ׀ prefixed, 209. and 503. *e.* Note 2. Here the words, which indicate a *future* sense, are בְּיוֹם אֲבָלָם, a time yet to come.—עֵינֵיהֶם, suff. dual of עֵינֵיהֶם.—וְהָיָה, Præt. as Fut., 209; Methegh, 87. *d.*—יִדְעוּ, plural Part. in const. state, 531.; Methegh, 87. *c.*

Observe, that the tempter does not here say, simply, ‘ye shall know good and evil;’ but, ‘ye shall, like *the Elohim*, know good and evil;’ a different meaning I apprehend, from that of the first form of expression. Our first parents, from communing with God,

must have known something of the superior knowledge and happiness of the *Elohim*; and this might naturally become an object of desire. But to 'know good and evil,' in the sense explained in No. IX. v. 17, was of course no allurements to eat the forbidden fruit. Insidious, truly, was the suggestion here, גַּאֲלֵהִים, (for בְּאֲלֵהִים, 119. c. 1.)

(6) וַהֲגֵרָא, Vav conversive; הֲגֵרָא, apoc. Fut. Kal of הָגָה, 283. γ. letter *b*.—הִתְאֲוָה; a pleasant thing, an object of desire, Dec. X.—נִחְמָד, Part. Niph. 225.; Fut. in *-dus*, 529.—לְהִשְׁפִּיל, Inf. Hiph., retaining the ה, 216. 3.—וַהֲנִיחָהּ, 3 fem. Fut. of לָנִיחַ, with ו conversive.—וַהֲאִקְלַח, for final Pattahh, see 145.—וַהֲתִינֵן, Fut. of נָתַן, 3 fem. with ו conversive.—עָפְיָה, 408. 5.

(7) וַהֲפִתְּחִנָּהּ, 3 fem. plur. Fut. Niph., with Vav.—וַהֲיָדְעִי, Kal Fut. of יָדַע, 244. *a*.; for Methegh, 87. *c*.—עֲיִרְמָם, Dec. VIII., plur. of עִירָם, Hholem goes into Qibbutz when the syllable is shortened, 129. *c. b*.; the Yodh in the ultimate is omitted in the writing, 65.—הָם, *they were*, 469.—עֲלָהּ, const. state of עָלָהּ, Dec. IX.—הִגְדִּירָהּ, Dec. X.; for omission of the two Vavs (הִגְדִּירָהּ), see 65.

The sentiment plainly is, that after they had eaten the forbidden fruit, they were filled with a sense of shame. It is not improbable, so far as can be gathered from the narration here, that they had been stimulated by the fruit to excessive sensual gratification; the consequence of which was, the sense of shame here attributed to them.

No. XII. GEN. III, 8—19.

(8) קוֹל, either *voice*, or *noise*, viz. of approach, which they heard either with the outward ear, (and this is certainly a possible case); or with the inward one, which seems as probable, and perhaps more so. The *reality* of the divine summons and sentence, does not depend on the particular manner in which God manifested himself, or communicated them.—מִתְחַלֵּלָהּ, sing. number, agreeing with יְהוָה, or, if it be preferred, with אֱלֹהִים, 437. 2.—בִּגְזֵן, for בִּתְזֵן, 152. *a*. Note.—לְרִיחַ, *during the breeze* or

wind, i. e. towards evening, when the wind rises in the warm oriental countries.—**וַיִּחַיִּם**, prob. of the same day in which they had transgressed.—**וַיִּתְּנָם**, 187. c. 1.; also 493. b. Meaning; ‘They withdrew from the expected approach of Jehova;’ or, ‘they endeavoured, through fear, to secrete themselves, because they were conscious of guilt.’

(9) **וַיִּתְּנָם**, compound of **נָתַן**, which shortened becomes **נָתַן**, (like Tseri final in nouns of Dec. V.); **וַיִּתְּנָם** is a verbal suffix with epenthetic **ו** (see under 309. d.); **נָתַן** is varied like Dec. VIII.; and for adverbs with verbal suffixes, see 405.; the **וַיִּתְּנָם** is **וַיִּתְּנָם** with **ו** paragogic, 309. a. 2d pers. sing. masc.

(10) **וַיִּתְּנָם**, Methegh, 87. c.—**וַיִּתְּנָם**, 1st pers. sing. Fut. Kal, from **נָתַן**, 244. b.; for final Qamets, see 277. c. The ultimate retains the tone here, notwithstanding the Vav prefixed, 101. b. Note 2. a. The Vav in this case has a Qamets, because **נ** rejects the Dagh. forte, 112.; Methegh after **ו**, 87. e.—**וַיִּתְּנָם**, Dec. VIII.—**וַיִּתְּנָם**, 469.—**וַיִּתְּנָם**, **ו** as in **וַיִּתְּנָם** above; **וַיִּתְּנָם**, Fut. Niph. with Dagh. forte excluded from **ו**, 111.; the sense is *reflexive*, like **וַיִּתְּנָם** Hithp. in v. 8. above, 182. b. 3. comp. 187. c. 1.

(11) **וַיִּתְּנָם**, Præt. Hiph. of **נָתַן**, 252. seq.—**וַיִּתְּנָם**, in pause, 144.—**וַיִּתְּנָם**, **ו** is the interrogative, like the Latin *ne*?—**וַיִּתְּנָם**, Piel. of **נָתַן**, with suffix, 286. 1.—**וַיִּתְּנָם**, adv. here, compounded of **וַיִּתְּנָם**, *nothing, nothingness*, **ו** prep., and **ו** paragogic.—**וַיִּתְּנָם**, *akhöl*, short O. 89. Inf. of **וַיִּתְּנָם**. Lit. *respecting the nothing of the eating of it*, i. e. respecting the not eating of it, the omitting to eat of it. **וַיִּתְּנָם** is the Gen. after **וַיִּתְּנָם**, which is constructed as a noun here, 520.—**וַיִּתְּנָם**, in pause, 144.

(12) **וַיִּתְּנָם**, for **וַיִּתְּנָם**, 254. c. Note. The **ו** is paragogic, 211. a. 2.—**וַיִּתְּנָם**, prep. **וַיִּתְּנָם** i. q. **וַיִּתְּנָם**, but it is employed only with the suffix **ו**.—**וַיִּתְּנָם**, *hi*, 165. f.; it is emphatic here, 467.—**וַיִּתְּנָם**, 75.—**וַיִּתְּנָם**, **ו**, see on v. 10.; **וַיִּתְּנָם**, 241. a. 1.

(13) **וַיִּתְּנָם**, for **וַיִּתְּנָם**, 152. a. Note.—**וַיִּתְּנָם**, 75.—**וַיִּתְּנָם**, sec. pers. fem.—**וַיִּתְּנָם**, Hiph. of **וַיִּתְּנָם**, with suff. **ו**.

(14) **וַיִּתְּנָם**, followed by Pesiq, 93. No. 20.—**וַיִּתְּנָם**, Part. passive.—**וַיִּתְּנָם**, **ו** comparative.—**וַיִּתְּנָם**, suff. state of **וַיִּתְּנָם**, Dec. III.—**וַיִּתְּנָם**, 244. a.—**וַיִּתְּנָם**, const. of **וַיִּתְּנָם**.—**וַיִּתְּנָם**, suff. state of **וַיִּתְּנָם**.

(15) *חָבַדְתָּ*, for *חָבַדְתָּ*, 118.; followed by *Pesiq*, 93. No. 20.—*חָבַדְתָּ*, Fut. Kal of *חָבַד*, 274. 2.—*חָבַדְתָּ*, Fut. Kal of *חָבַד*, the Qamets under *ב* being dropped, 133.; lit. *bruise, crush thee*, *חָבַדְתָּ* as to the head, Acc. of manner, 428. *f*.—*חָבַדְתָּ*, *strike, smite*, Tav Daghes'd, 79. 3.; with epenth. suffix, 309. *d*.; Qamets dropped under Tav, 133.—*חָבַדְתָּ*, as to the heel, 428. *f*. Dec. V.

‘But how can the tempter here be imagined to be an *evil spirit*? What is going upon his *belly*? Who are his *seed*? And how is the seed of the woman to *bruise his head*? Or he to *strike the heel* of her seed?’ Questions which have been repeatedly asked, with a seeming assurance that no satisfactory answer can be given, by those who believe that the writer means, in this narration, to describe the machinations of an evil spirit.

To these questions, we may answer, (1) That the figurative language respecting *the serpent*, is merely carried through in consistency with itself; (and this is in accordance with the demands made by the common rules of rhetoric, in respect to the metaphorical language). (2) *The seed of the serpent*, or *the children of the devil*, was a common expression among the Jews, to designate those who were like him in the temper of their minds; John viii, 44.; 1 John iii, 8, 10.; Matt. xiii, 38.; Acts xiii, 10. In this case, the enmity between those who resemble the tempter in character, and those who are of an opposite disposition, appears to be designated. But (3) If by *the seed of the woman* be here meant, ‘Him who was born of a woman, and made under the law’ (Gal. iv, 4.), then does the whole passage acquire an emphatic meaning, which it is easy to understand. This is, ‘That there should be enmity between the prince of darkness with all who resemble him, and the Messiah; and perhaps, also, that the latter should oppose and crush the former, while all which the former could achieve, would amount only to what may be compared with the crushing of a serpent’s head on one part, and receiving a wound from it in the heel, on the other.—But as the New Testament writers have no where expressly given this interpretation to the passage in question, and we are not directly authorized to make such an in-

terpretation of it; I must, on the whole, acquiesce in the *general* idea, here designated by the particular imagery that is employed. I would deduce from the whole, the sentiment, that the serpent or evil spirit, instead of gaining a complete victory over our first parents, (as he designed to do,) should experience disappointment, and be himself crushed as it were with mortal wounds, (see Rom. xvi, 20.); while he should inflict only less deadly or fatal ones, on those whom he maligns. The *manner* in which this was to be accomplished, does not seem to be definitely pointed out by the words in question.

As to the expressions, *going upon his belly*, and *eating dust*, what are these but a tropical manner of designating the humiliation of the tempter? A humiliation yet to be more generally and completely manifested, than it ever has hitherto been.

הַרְבֵּה, Inf. abs. *sui generis*, 287. 2.; 514. *a.*—עֲצֹבִינָהּ, with fem. suff., Dec. III. *e.* and 352. 1.—הִרְגִּינָהּ, Dec. I., as the Tseri is impure; for the idiom, see 569.—הִלְדִּי, 244. *a.*—אִישׁוֹ, with fem. suff., אִישׁ, *vir*, *man*, *husband*.—רִשְׁתִּיקוֹתַי, rendered by the Lexicons, *desire*, *sexual passion* or *affection*; but how does this agree with the sequel? The Sept. (Alexandrine) renders it ἀναστροφή, *conversio*, viz. attitude of obedience, comp. Ps. cxxiii, 2.; and Aben Ezra explains it by בִּישְׁמִיעִינָהּ, *thy obedience*; which accords well with the context, and may be easily derived from רָשַׁק, *to run about after any thing*, which is characteristic of a state of subjection. As to the meaning, *sexual desire*, how is this possible in Gen. iv, 7, where is it said of Abel, (or of sin), that ‘his (its) desire, רִשְׁתִּיקוֹתָיו, should be unto Cain?’—יִבְשָׁל, 89.

(17) שְׂמִיעָהּ, tone on the penult, but accent (Zarqa) on the ultimate, because it is postpositive, 93. No. 13.; also 95. *a.*—אִשְׁתִּי, with *tone* on the penult, which changes the Sheva that would regularly be under the ת (see in Dec. XIII. *c.*) into a Seghol, 148. *a.* (without a penult tone the word would be read, אִשְׁתִּיתִּי); but the accent, Segholta, is on the ultimate, because it is postpositive, 93. No. 8. The student may see for himself, in the frequent instances of this nature, how uncertain a guide the accents would be,

in finding the real tone of many words; comp. 95.—אֲנִי־אֶתְּנֶה, [in regard to] *which*, 428. 3, *I gave thee commandment*. Of the two accents (it is the same accent repeated) here, on the verb, the former marks the penult tone, 95. *b*.—לֵאמֹר, 119. *c*. 1.—בְּמִצְוֵי, see in No. XI. v. 3.—אֶרְוֶהָ, fem. of אָרַו, 323. in Par. No. III.—בְּעִבְרִיתָּהּ, compound of בָּ prep., עִבְרִי prop. a noun, but used as a prep., 407. *a*.; תָּ suff. with pause-accent (Zaqeph Gadhol, 93. No. 7.) on the penult, which turns the regular Sheva into Seghol, 148. *a*.—וְהָיָה לְפָנֶיךָ, Fut. Kal 2 pers. sing., with הָיָה epenth. suffix, 309. *d*. The composite Sheva (instead of Sheva simple) under the Kaph, is not a very usual thing; still it is nothing very uncommon, 51.—וְיָמֵי, plur. const. of יָמִים.—מִלֵּל, *Milel*, 100. *j*. remark in small type.

(18) קִיץ, *the thorn*, generic here.—וְרִדְדָהּ, Dec. I., *the thistle*, lit. *a luxuriant weed*, from רָדַד, *to grow luxuriantly*; generic here, like קִיץ.—אֶתְּנֶה in pause, for אֶת out of pause, 408. col. לָ; אֶת is the Dat. here 'of the person or thing for which any thing is, or is done,' etc.—וְהָיָה לְפָנֶיךָ, with tone on the ultimate, because of the Vav prefixed, 101. *a*.—עֵשֶׂב הַשָּׂדֶה, *the herb of the field*, i. e. fruits and vegetables. No mention is here made of flesh; and from this, most critics have supposed that the writer means to intimate, that the eating of flesh was not yet allowed to man.

(19) וְעֵצָהּ, from וְעָצָה, Dec. X., because the Tseri penult is immutable. In Talmudic Hebrew, it is written וְעֵצָהּ, which shews the true form of the word; whose root is וָעַץ.—וְהָיָה לְפָנֶיךָ, 95. *b*.—וְהָיָה לְפָנֶיךָ, with penult tone, because the word precedes a tone-syllable, 101. *d*.—וְהָיָה לְפָנֶיךָ, Inf. with suff. 521.—בְּמִצְוֵי, see in No. XI. v. 3.—וְהָיָה לְפָנֶיךָ in pause, Pual Præter.—וְהָיָה לְפָנֶיךָ, Fut. of verb וָעַץ.

The curse here pronounced on man, involves the idea, that henceforth the earth was to become much less fruitful than before, and also that it was to produce such shrubs and weeds, as would much retard his labour for sustenance, and render it more painful and difficult. 'The sweat of his brow,' by which his bread was to be procured, indicates strenuous labour and exertion.

So far as all these things were painful, and occasioned incon-

venience and disappointment, I consider them as much a part of the penalty, (מֹות הַמָּוֶת, Gen. ii, 17.), as 'the returning to dust,' which is mentioned in the last part of v. 14. Why these should so often be separated from each other, as they have been by many critics and divines, it is difficult to see. They stand connected so obviously, that I cannot persuade myself, that they do not 'make one totality.' If so, then מֹות or מָוֶת does not mean merely *the dissolution of our physical bodies*, but every kind of pain, sorrow, and inconvenience. That such may be the meaning of the word here, the common usage of the Old and New Testament clearly shews.

No. XIII. GEN. VI, 5—8.

(5) וַיָּרָא, see in No. II. v. 4.—רָעָה, fem. of רָע, fem. Dec. X., first Qamets immutable, because it is a Daghes'd long vowel, the root being רָעַע, masc. noun, רָע, fem. רָעָה instead of רָעָה, 32. and 58.—בְּאֶרְצָה, for בְּאֶרְצָה, 152. *a.* Note.—וַיָּצַר, with double accent, 95. *b.* מִחֲשָׁבָה, const. plur. of מִחֲשָׁבָה, Dec. XI.—לָבוֹ, from לָב.—רָעָה, *only evil*; רָע may be taken as a noun here, or as an adj. agreeing with וַיָּצַר, the sense being the same in either case.—כָּל־יְהִיּוֹם, lit. *every day*; but the Hebrews expressed the idea of *semper, per omne vitæ tempus*, ἅλως τε καὶ ἡμέραν, by the use of this phrase. In English we may say, *continually, without intermission, always*.

(6) וַיִּגְדֹּה, Niph. Fut., with accent retracted and final Tseri shortened, 101. *b.* and 129. *a.*—עָשָׂה, Pluperf. 503. *b.*—בְּאֶרְצָה, as in v. 5.—וַיִּרְעָבָה, Hith. Fut., the tone is not retracted here, because the penult syllable is not *simple*, 101. *b.* in e. g. God is here spoken of in a manner altogether ἀνθρωποποιῶς. But this is nothing strange; for the same thing may be said of very many expressions, in all parts of the Old Testament and of the New.

(7) אֶמְחֶה, Fut. Kal 1 pers. sing. of מָחָה; אֶמְחֶה not אֶמְחֶה, because of the Guttural א, comp. in 138.—בְּאֶרְצָה, 95. *b.*—מֵעַל, 407. *f.*—מֵאָדָם, i. e. מִן אָדָם, 406. *from man*, viz. 'beginning from man or with man, I will destroy עַד־בְּהֵמָה, unto beast, unto reptile,' etc., i. e. destruction shall extend from man unto beast,

etc.—הַשְׁמִימִים, in pause.—נִדְמָתִי, Piel, with Dagh. Hhireq under the נ, 232. *b.*—עֲשִׂירָם, with Yodh omitted after the ת, 211. *b.* and 63.

No. XIV. GEN. VI, 13—22.

(13) וְנָה, Dec. VII., const. state.—לְפָנַי, suff. of פָּנַי, used as a prep. here. Meaning: 'I have determined that all flesh shall come to an end, be destroyed.'—וְהָאָרֶץ and הָאָרֶץ both in the Acc. governed by מְלִאֲחָה, 511. also 509. in e. g.—מִפְּנֵיהֶם, *by them*, the original sense of פָּנַי being lost, and the compound word becoming a mere preposition.—וְהָרִגְתִּי, with Dagh. forte omitted in the first נ, 73. Note 3. from הָרַגְתִּי; it takes a *verbal* suffix, 410. Note, comp. 313.—מִשְׁחָרְתָּם, Part. Hiph. with suff. מָה, used as a Fut. in *-rus*, 529.—אֲתָם, *on or in*; so this prep. clearly means in 1 Kings ix, 25.; Ps. lxvii, 2 (comp. Ps. xxxi, 17.); 1 Sam. vii, 16. 'On or in a place, where something is done or happens,' is a sense which Gesenius assigns to it in his Lexicon. If, however, וְהָאָרֶץ be taken here for *what it contains*, viz. animals, vegetation, etc., then there will be no need of this peculiar sense of אֲתָם, but מִשְׁחָרְתִּי may be understood before it, and we may translate, *I will destroy them*, [and I will destroy] *the earth*. So the Seventy, Onkelos, Aben Ezra, and others; but the Syriac Version has ܡܝܢ ܕܐܪܥܐ, *on the earth*.

(14) עֲשֵׂהָ, Imp. Kal.—הַיֵּבֶרֶת, const. of Dec. X., with penult vowel immutable, as it involves an implied Quiescent; which appears in the Chaldee form, הַיֵּבִירֶת, and also in the Arabic.—עֲשֵׂי, const. plur. of עָשָׂה.—גִּפְרִי, a ἀπαξ λεγόμενον, prob. (from its similarity to גִּפְרִי, *pitch, tar*, and from the nature of the case here), *turpentine-tree, pitch-tree*; perhaps a species of the fir, or of the cedar.—הַנִּידִים, *nidos, small cells, habitacula divisa*, like the nestling places for doves, in which each of the animals was to be included. It is the Acc. of manner here, 428. 2.—וְהָיָה, Fut. sense 209.—אֲתָם, 408. אֲתָם Acc.—מִשְׁחָרְתִּי, *with Daghesh'd Hhireq*, 58.—מִפְּנֵיהֶם, for מִפְּנֵיהֶם, 152. *a.* Note.

(15) וְהָיָה, *and this [is] what thou shalt make it*, i. e. and thus shalt thou make it.—שָׁלֵשׁ, const. state, 457. *a.*—מִיָּמִי, 461.

—אֶמֶה, sing. 461.—אֶרְיָה, before it יִהְיֶה *shall be*, is implied, 554.
 —אֶמֶה, suff. of רָחַב, 459.—אֶמֶה, suff. of רָחַב, 459.
 —קִימָתָהּ, suff. state of קִימָה, Dec. X.

(16) צֹהַר, *light, opening for the light, window*; probably a generic noun here. Some translate it *covering*; but without the support of the *usus loquendi*.—לְהַתְּבָהּ, for לְהַתְּבָהּ.—אֶל-אֶמֶה, *to, even to, unto, a cubit*; i. e. a cubit in dimension shalt thou make it. But the expression is very obscure, and this may not be the meaning. If it is not, however, I am ignorant of it.—תִּבְלָהּ, Piel, Fut. 2d pers., from בָּלָה, with epenth. suffix, 309. *d.*; the suff. is fem., which indicates, of course, that צֹהַר, to which it relates, is of the fem. or comm. gender, 321.—מִלְּמַעְלָהּ, Dagh. omitted in ל, 73. Note 3.; lit. *in respect to height, or on, in, the upper part*, viz. of the ark; for the word is susceptible of either sense. Which was the one designed by the writer, it would be difficult indeed now to determine. Schultens and Rosenmueller suppose, that צֹהַר means the *deck* or *covering* of the ark (like the Arabic ظَهْر *dorsum*), and that direction is here given to ele-

vate this deck one cubit in the middle part, in order that it might easily throw off the water which would fall upon it. But how this can be drawn from the expressions in our text, I am not aware.—וּבְתָהּ, *and a door*; which renders more probable the exegesis given to צֹהַר above.—בָּהּ, from בָּהּ, Dec. VIII. *c.* All the forms of it with increase at the end, take short Hhireq under the Tsadhe, instead of the Pattahh in the ground-form; see 376. 2.—תַּיִם, Fut. Kal from יָם, 274. 2.—תַּיִם, for תַּיִם, 63.; Dec. VIII., comp. 325. *e. g.* 2.; lit. *lower*, i. e. the lower tier of apartments.—שֵׁנִי, form the same as in תַּיִם, lit. *second*, i. e. the second or middle tier of apartments.—שֵׁנִי, Dec. I. from שָׁנִי, but not, like the others, doubling its last letter in the plural; comp. 325. *e. g.* 2.—שֵׁנִי, suff. 309. *c.*; see also 313.

(17) וְהָיָה, 152. *c.* 1.; for the expression of the pronoun here, see 527. *a.*—וְהָיָה, see on v. 13. above.—וְהָיָה, Hith. Part. in Par. XX.—וְהָיָה, Inf. Piel, 522.—וְהָיָה, *in which*, 478. *a.*—וְהָיָה, in pause, with regular medial ו; see in 271. *b.*

(18) וְהִקְיִמְתִּי, for וְהִקְיִמְתִּי, see 65.; Fut. sense, 209. being connected to preceding verbs or participles with a Fut. sense.—וְהִקְיִמְתִּי, in pause, 408. אֶת Acc.—וְהִקְיִמְתִּי, Par. XX., Fut. sense, 209.

(19) הָ, article, having Qamets here before הָ, contrary to the usual custom, see 152. a. 3.—וְהִקְיִמְתִּי, *cause to go in, introduce*.—וְהִקְיִמְתִּי, for וְהִקְיִמְתִּי, 63. Inf. Hiph. of וְהִקְיִמְתִּי, lit. *for the preserving of life*.—וְהִקְיִמְתִּי, Methegh, 87. d.

(20) וְהִקְיִמְתִּי, מ prep.; הָ art. 152. a. 2.—וְהִקְיִמְתִּי, suff. 336. b.—וְהִקְיִמְתִּי, prep. אֶל in the form of a noun plural, 407. b. i. e. with a suffix attached to it, such as nouns plural receive, viz. וְהִקְיִמְתִּי.—וְהִקְיִמְתִּי, see in v. 19. written *plene* here.

(21) וְהִקְיִמְתִּי, Imp. of וְהִקְיִמְתִּי.—וְהִקְיִמְתִּי, Methegh, 87, e.; lit. *which should be eaten*, 504. i.—וְהִקְיִמְתִּי, Fut. sense, 209.—וְהִקְיִמְתִּי, the same.—וְהִקְיִמְתִּי, 408. הָ.—וְהִקְיִמְתִּי, Dat. after וְהִקְיִמְתִּי *to become*, which is the usual construction.

(22) וְהִקְיִמְתִּי, apoc. Fut. Kal, 283. γ.—וְהִקְיִמְתִּי, *so did he*, a repetition of the preceding assertion, which increases the intensity of it, (comp. 438. d.); it being as much as to say, ‘Noah did exactly according to all which God had commanded him.’

No. XV. GEN. VII, 7—24.

(7) מִפְּנֵי, *from, from before*, compounded of מִפְּנֵי and מִן.

(8) מִן, *of, out of*, a partitive prep. signifying *a part* or *portion* of.—וְהִקְיִמְתִּי, art. 414. 1.—וְהִקְיִמְתִּי, with verbal suff. וְהִקְיִמְתִּי, which suff., with the preceding וְהִקְיִמְתִּי 478. makes the relative *which*, while מִן makes the negative verb, *is not*.—וְהִקְיִמְתִּי, with Soph Pasuq after it, 93. No. 1.; wrongly here, as the sentence plainly is not completed; comp. 96.

(10) וְהִקְיִמְתִּי, const. state of וְהִקְיִמְתִּי, 457. a.; lit. *after a heptade of days*.—וְהִקְיִמְתִּי, *that*; וְהִקְיִמְתִּי, const. of וְהִקְיִמְתִּי.

(11) וְהִקְיִמְתִּי, lit. *in the year of six hundred*, 461.; וְהִקְיִמְתִּי, const. of וְהִקְיִמְתִּי, Dec. XI.—וְהִקְיִמְתִּי, i. e. וְהִקְיִמְתִּי, 559.—וְהִקְיִמְתִּי, ל, as sign of the Gen., 421. b.; i. e. the years which had respect to the life of Noah, which were computed by Noah’s age, comp. 421. Note.—וְהִקְיִמְתִּי, for וְהִקְיִמְתִּי.—וְהִקְיִמְתִּי, i. e. in November; for before the Israelites left Egypt, they began their year with October,

called Tisri.—בְּשֶׁבַע־עָשָׂר, see in Par. XXVIII., B. No. 17.; also see 458.—לְחֹדֶשׁ, for לְחֹדֶשׁ; used as a Gen. here, see on לְחֹדֶשׁ, in v. 11. above.—בַּיּוֹם הַזֶּה, on the very same day, בַּיּוֹם for בְּהַיּוֹם.—מִעֲיִנוֹת, const. fem. form, plur. of מִעֵינָן, Dec. II. The plur. is as those of Dec. XI.; see 327. 2.—אֲרָבָת, plur. of Dec. X.—נִבְרָאָהּ, 146.

(12) אֲרָבָעִים, 459.

(13) עֵצִים, *self-same*, lit. *bone, substance, body*; applied to things, not to persons, 475. 2. *d.*—שְׁלֵשָׁת, const. state, 457. *a.*

(14) כָּל־כְּנָף, lit. *of every wing, or, every winged creature*, in apposition with צִפּוֹר.—אֶל־הַתֵּבָה, *into the ark*.

(15) שְׁנַיִם שָׁנִים, 438. *b.*—אֲשֶׁר־בּוֹ, 478. *a.*

(16) בְּעֵדוֹ, בְּעַד prep., *behind, after*, 506.

(17) וַתָּרֶם, for וַיִּשְׂאוּ, 73. Note 3. Fut. Kal of נָשָׂא.—וַתָּרֶם, *vāt-tā-rōm*, 208. Note 2. Fut. Kal of רָם.—מַעַל, 407. *f.*

(18) וַתֵּלֶךְ, 208. Note 2. Fut. fem. from יָלַךְ.

(19) מֵאֵד מֵאֵד, 456. *a.*—וַיִּכְסּוּ, Pual Fut. of כָּסָה; ך without Dagħ. after it, 208. in e. g.—הַהָרִים, instead of הָרָרִים, 142. *a.*—אֲשֶׁר תַּחַת כָּל־הַשָּׁמַיִם, i. e. over all the earth.

That the writer here means to express the idea of *universality*, is clear. The evidences of this fact are now multiplying, in consequence of the progress of geological science. A multitude of phenomena are found to exist, which can be accounted for in no way, so probably and so easily, as by the supposition of a deluge, such as is here declared to have existed.

The student, who is desirous of pursuing the very interesting subject here introduced, may find notices of tradition among heathen nations respecting the flood, in Josephus, *Antiqq. I. cap. 4. edit. Colon.*; Eusebius, *Præp. Evangelica. IX. 12.*; Ovidii *Metamorph. I. 270 seq.*; Grotius, *de Veritate I. § 16. not.*; Stillingfleet, *Origg. Sac. III. 14. § 8.*; also in Faber's *Horæ Mosaicæ*, and Bryant's *Mythology*. Those who wish to see the subject geologically treated, are referred to Buckland's *Reliquiæ Diluvianæ*, and the works there cited.

(20) מִלְמַעְלָה, 460.—הֶמֶשׁ עֶשְׂרֵה אָמָּה, with tone on the penult, (the same in No. XIV. v. 16.); the ף therefore is *local*,

100. *i.* and the ground-form is *מַעַל*, an apoc. form of *מַעֲלֶה*.—*וַיִּקְבֹּר*, see in v. 19.

(21) *וַיִּגְוַע*, Vav regular, 271. *b.*—*בְּהֶעוֹף* for *בְּהֶעוֹף*, *בְּהֶעוֹף* for *בְּהֶעוֹף*, 152. *a.* Note. For the use of the article here, see 412. *b.*; and so for the words which follow.

(22) *וַיִּשְׁמַת רִיחַ חַיִּים*... *וַיִּשְׁמַת*, *in whose nostrils*, 478.—*וַיִּשְׁמַת*, lit. *the breath of the spirit of life*, i. e. life by animated breathing.—*מִכָּל הַחַיָּה* (*מִכָּל*), *belonging to, consisting of*, viz. all belonging to the animals living upon dry land.—*בְּתַרְרָה* (for *בְּתַרְרָה*), Dec. XI. The Qamets under *ת* is immutable, as the form is a substitute for *תַּרְרָה*, 58. For Seghol under *ב*, see 142. *a.*—*מִתֵּי*, with final Tseri, from *מִיתָה*, 270. *a.* 1. Par. XIII.

(23) *וַיִּמָּח*, (as the form is) belongs to apoc. Fut. Niph., for *וַיִּמָּח*, from *מָחָה*; *וַיִּמָּח* because of the Guttural *ח*, 113. instead of *וַיִּמָּח* the regular apoc. form independently of the Guttural, 285. 3.—*אֶת־פְּלִי־הַיָּקִים*, Nom. case, 427. Note 2. For the omission of Dag. after the art. *ה*, in *הַיָּקִים*, see 152. *a.* 5.—The better text of the above phrase, reads *וַיִּמָּח*, without Dagh. forte in *מ*, apoc. Fut. Kal; and adopting this, *וַיִּמָּח*, or *וַיִּמָּח* will be the Nom. implied, and *אֶת־פְּלִי־הַיָּקִים* will be in the Acc. governed by *וַיִּמָּח*. This is the preferable method of explaining the phrase.

מִמָּן עַד־בְּהֵמָה, lit. *from man to beast*, i. e. including both man and beast; and so of the rest which follow.—*וַיִּמָּח*, Fut. Niph.—*וַיִּשְׁמַת*, penult tone, Fut. Niph. 101. *b.*—*בְּתַרְרָה*, for *בְּתַרְרָה*, Beth with Dagh. lene, 79. 3.

(24) *מִמָּן*, const. of *מִמָּן*, Dec. XI., 461.

The objection made against the possibility of a deluge which would cover the highest mountains, and be universal, is, that 'there is not sufficient provision in the constitution of the atmosphere, or of the world, for such an occurrence; as such a quantity of water could in no way be generated.' The answer is, that though natural causes may not account for such an occurrence, the God who *made* the world, could deluge it with the waters of

the ocean. Accordingly, in v. 11. above, it is said, that ‘the fountains of the *תַּיְחֹהֶם*, *the great deep, the ocean*, were opened [*וַיִּבְרְקוּ*],’ as well as ‘the windows of heaven;’ i. e. the ocean overflowed, while the rain descended in vast quantities. That the occurrence, after all, was of a miraculous nature, I should not wish to deny. And considering it in this point of view, it is easy to see, that the cause can never be shewn to be inadequate to produce the effect. We may believe the truth of the narration, on the authority of Moses, and because the globe now exhibits striking proofs that an event like the one in question has happened. Who will shew us valid reasons for disbelieving the whole account, or for explaining it as a mere *μῦθος*?

No. XVI. GEN. VIII, 1—20.

(1) *וַיַּעֲבֹר*, apoc. Fut. Hiphil.—*רֵיחַ*, *wind*, the literal and primary sense of the word.—*וַיִּשָּׁכַח*, Fut. Kal of *שָׁכַח*.

(2) *מִצְיֹנָה*, No. XV. v. 11.

(3) *וַיִּשָּׁכַח*, Fut. Kal of *שָׁכַח*; for *שָׁ*, see 41.—*מֵעַל*, *from on, from off*, 407. *f.*—*וַיִּשָּׁב*, Inf. abs., 514. *c.*; *continually receding*, viz. into the *תַּיְחֹהֶם*.—*וַיִּתְּרֵם*, 225.—*מִקְצֵה*, *Dagh*. omitted in ק, 73. Note. 3.; *קִצְּהָ* const. of *קִצְּהָ*, Dec. IX.—*מִצְּחָה*, in No. XV. v. 24.

(4) *וַיִּתְּנָהּ*, 3 fem. apoc. Fut. of *נָתַן*, 270. 3. *Fut. apoc.*—*בְּהַחֲזֹק*, for *בְּהַחֲזֹק*.—*יֹם*, 458.—*לְחֹזֶק*, Gen. 421. *b.*—*חֲרִי*, const. plur. of *חָרַר*, used in the same sense as the sing. number, 437. 3.—*אַרְרָט*, *Ararat*, which still bears the same name.

‘The tradition that the ark of Noah lodged here, when the waters of the flood subsided, is confirmed,’ (says Rosenmueller in his *Alterth.* i, 257.), ‘by the most weighty testimony of antiquity, and is one of the oldest which has reached us.’ The Persians in the neighbourhood call it *Kuhi Nuach, mountain of Noah*. It is one of the loftiest mountains in all the eastern world, rising from a plain in Armenia, not far from Erivan its capital, and elevating its summit above the region of snow to that of eternal ice, which glitters fearfully under the burning sun of summer. The magnitude of the peak is constantly increasing, in consequence of the

continual accession of ice. No one has ever ascended it; and its steepness, with the ice upon its summit, renders ascent impossible.

The fact that the ark of Noah rested here, favours the conclusion which was made above, that the original location of man was in the region of Armenia.

(5) וְחֹסֶר הַלֵּוֹי, Inf. abs., 514. c.—בְּעֶשְׂרִי, *on the tenth*, viz. month.—חֹסֶר, 551. Note.—נִרְאֶה, Niph. of רָאָה.

(6) וְחֹסֶר הַלֵּוֹי, probably the same as חֹסֶר in No. XIV. v. 16.—עָשָׂה, Pluperf. 503. b.—וַיֵּצֵא וַיָּשׁוּב, *and it went forth, going and returning*, 514. c. i. e. it continued to go out and return, until etc.—יָבֵשׁ, fem. Inf. of יָבֵשׁ, 247. b.

(8) אֶת־הַיִּנָּה, use of אֶת with the Acc. and article, 427. Note 1. For the article הַ, in this case, see 412. Note 2.—מֵאִתּוֹ, lit. *from with*, 407. f.—לְרֹאשׁוֹ, 522.—הֲלֹא, interrog.; הֲלֹא, Præt. Kal of לָלֵךְ.

(9) מִצָּאָה, 3 pers. fem., for Methegh, see 66. in e. g., also 87. c.—מִנְיָה, Dec. III.—וַתֵּשֶׁב, *vät-tā-shöbh*, short *O.* apoc. Fut. fem. of יָשָׁב, with tone retracted and final syllable shortened, 208. Note 2.—וַיִּקְרָח, Fut. of קָרַח, with Vav conversive, and with suff. הָ, 309. c. For the form יִקְרַח, see in 312. 5.

(10) וַיִּגְדַּל, apoc. Fut. Hiph. of גָּדַל, with tone retracted, and final vowel shortened, 208. Note 2.—שָׁבַעַת, 457. a.—אֶחָדִים, irreg. plur. of אֶחָד, which has a Pattah Daghesh'd, 58. and therefore immutable. The plur. אֶחָדִים must therefore derive its form from אֶחָד.—וַיִּקְרָח, apoc. Fut. Hiph. of קָרַח, with tone retracted and vowel shortened, 208. Note 2.—וַיִּשְׁלַח, lit. *and he added to send*, i. e. he sent again, 533.

(11) לְעֵת, *at the season*, so לְ before a noun indicating time often signifies.—עָלָה, const. of עָלָה, Dec. IX.—טָרֵף, *fresh, recent, verdant*.—הֲלֹא, see on v. 8.

(12) וַיִּגְדַּל, peculiar Fut. Niph. of גָּדַל, 247. e. 1. יִסְפָּה שׁוּב, 533.

(13) אֶחָדִים (for אֶחָדִים, 107. 2.), fem. agreeing with שָׁנָה implied. The whole phrase is thus, *In the first [year] and the six hundredth year*.—שֵׁשׁ־מֵאוֹת, 461. viz. of the life of Noah; comp. Gen. vii,

11.—**רִאשׁוֹן** (for **רִאשׁוֹן** 118.), *on the first*, i. e. month.—**בְּרִאשִׁית**, *on the first*, i. e. day, 551. Note.—**וַיָּסֶר**, Fut. apoc. Hiph. of **סָר**; for **פִּטְחָה** under **ס**, see 270. c. 3. *Fut. apoc.* with Guttural.—**אֶת־מִכְכָּהּ**, **אֶת** without the article expressed, seemingly contrary to 427. Note 1. a.; but not in reality so, for the article is here implied, see 413. 2.—**וַיִּרְא**, see on Gen. i, 3.—**בְּנֵי**, const. plur. used for singular, because it has no sing. form.

(14) **בְּשָׁבָעָה וְעֶשְׂרִים**, 460.

(16) **אֵל**, Imp. of **אָלַף**, 244.

(17) **בְּהַעֲוֶהָ** for **בְּעֹוֶהָ**; and so of the nouns that follow.—**הָרִמָּה**, **הָ** as a pronoun, 412. Note 1.—**הַיָּמָא**, Imp. Hiph. of **יָאָה**, 247. g. 2. The reference (*) is to a Masoretic reading at the bottom of the page, viz. **הַיָּמָא**, i. e. **הַיָּמָא**, instead of the usual **הַיָּמָא**.—**וַיִּשְׁרָצוּ**, made Fut. by **ו** after an Imperative, 209. and then this Fut. has the sense of an Imperative, 201. Note; so also, **וַיִּפְרְשׁוּ**, **וַיִּרְבּוּ**, which follow.

(19) **לְמִשְׁפַּחַת־יִיְהוָה**, suff. plur. of **מִשְׁפָּחָה**, Dec. XI. g.

(20) **וַיִּבְנוּ**, apoc. Fut. of **בָּנָה**, 283. γ.—**מִזְבֵּחַ**, Dec. VII. d.—**וַיַּעַל**, 283. γ. g.—**עֹלֹת** (65.) plur. of **עֹלָה**.—**בְּמִזְבֵּחַ**, for **בְּהַמִּזְבֵּחַ**.

That the whole narration respecting the deluge has been regarded, and is still considered, by many critics, as a story which is partly *μῦθος* and partly fact, need scarcely be said, after the details which have been exhibited above, respecting opinions relative to the creation of the world, and the original condition of man. That a partial inundation, probably an extensive one, over some one of the widely extended plains of the East, very anciently took place, is generally conceded. The extent which our author assigns to it, is regarded as a fictitious supplement to the story made by tradition, or as resulting from the mistaken views of the writer himself. That difficulties can be easily suggested, relative to an occurrence of this nature, no one will deny; but that the event was impossible, or even improbable, (considering the evidence of it afforded by the present condition of our globe), cannot in any way be made out.

As to all the questions which can be raised, relative to the form of the ark, the possibility of immuring in it all the various kinds of animals which water would destroy, and of supporting them there for so long a time; it is plain that they must be matters of speculation merely. In regard to the beasts going into the ark, it is evident, that the whole occurrence is regarded by our author as a miraculous one; and admitting the truth of this, there is an adequate reason or cause for all the occurrences which took place. The vast quantities of relics, belonging to animals of the *tropical* regions, which are now found in high northern latitudes, shew that some mighty engine of destruction, like that of the deluge, must have some time been in operation; and the removal to so great a distance, of animals that are indigenous to the southern climate, shews that the agent must have been a water-flood. We may, therefore, believe the account of Moses; at least we may do it, until something more probable, and better authenticated, shall be substituted for it. And this is not an event which is likely to happen.

No. XVII. GEN. XI, 1—9.

(1) לִפְּיָא, lit. *lip*, but here signifying *language*; as in Is. xix, 18.; xxxiii, 19.; Zeph. iii, 9.; Ps. lxxxi, 6.—לִפְּיָא, (instead of לִפְּיָא); the pause accent changes the Pattahh under פ into Qamets, 144. and then this occasions the preceding Pattahh to become Seghol, 142. *a.*—לִפְּיָא, plur. of לִפְּיָא (לִפְּיָא), and used as plur. merely for the sake of agreement with a plur. noun which it qualifies.

The sentiment here plainly is, that all the earth (or all the land) spoke one and the same language. The repetition of the idea, by adding לִפְּיָא, is designed to express as much as to say, ‘exactly the same language,’ 438. *d.* and Note. Vitringa and others construe לִפְּיָא, as meaning ‘unity of purpose or design;’ but Perizonius, in his *Origines Babylonicæ*, cap. ix., has sufficiently refuted all such interpretations.

(2) נִסְעָה, Inf. of נָסַע, with suff. נָה, see in Par. XXII.; *when they removed*, 521. *a.*—מִן־הָעֵת, either *eastward*, or *from the*

east. The word may mean either; and there is nothing in the context, which will certainly determine. Ararat in Armenia, where the ark lodged, lies *north* of the country of Babylon; but as the original settlers of the eastern countries were wandering shepherds (nomads), it is impossible to say which way the great body of them had travelled, before they came to the plains of Shinar.—בִּקְעָה, Dec. XII., properly a *valley, intervalle*; but also, a *low plain*, as in Syriac and Arabic.—וַיֵּשְׁבוּ, with accent on the penult, 101. *d.* from יֵשֵׁב.

(3) אִישׁ אֶל-רֵעֵהוּ, lit. *man to his companions*, i. e. each to the other, or, to one another; רֵעֵהוּ, plur. suff. of רֵעַ, for רֵעֵיהוּ, 336. Note 4. 1. The Tseri of the ground-form is immutable.—הִבָּה, Imp. parag. of יָרַב, with accent (Yethibh) on the penult, but tone on the ultimate, 100. *h*, the accent being præpositive. The Imp. without parag. הָבָה. It is used as a kind of interjection here, like *age, agedum*.—נִלְפָּנָה, 1 pers. plur. Fut. Kal of לָפַן, with הָ paragogic, 205.—לְבָנִים, fem. gender, with a fem. singular, לְבָנָה, 322. The two words together must be rendered, *Let us make brick*; a literal translation in Latin would be, *Laterificemus lateres*.—נִשְׂרָפָה, Fut. parag. as above.—לְשָׂרָפָה, Dec. X., the Tseri being impure, lit. *to a brand, or with a burning*, i. e. ‘Let us burn them thoroughly.’—לְאִשָּׁה, the asterisk refers to a note at the bottom, הִמָּץ בּוֹ, i. e. *Qamets with Zaqeph*, marking the effect of this accent in prolonging the Seghol in the word אִשָּׁה, 144. comp. 149.—וַיִּתְחַמֵּר, where the first accent, Munahh, stands in the place of a Methegh, 87. Note 3. The *bitumen*, which is designated by this word, is common in all the plain of the Euphrates, and floats on the surface of standing water, in small ponds, marshes, etc. It makes a mortar, which in time becomes harder than the brick itself, and seems to be imperishable.—לְחֻמָּר, for לְחֻמֶּר.

(4) נִבְנְיָה, 1. plur. Fut. Kal.—לָנוּ, Dag. in Lamedh, 75. *a*.—בְּשָׂמִים, Beth Raphe, 80. Meaning: ‘Whose top shall be exceedingly elevated.’—נֶעֱשְׂהָ-לָנוּ, the like forms as in נִבְנְיָה-לָנוּ. —נִפְּצֵנוּ, 1 pers. plur. Fut. Kal of פָּצַע, lest we scatter ourselves, or be scattered, 181. Note 2.

(5) **וַיָּרֶד**, from **יָרַד**, 208. Note 2.—**לְיָרֵאתָ**, 63.—**בְּנִי**, with tone on the ultimate as a verb; but **בְּנִי** would be a prep. and a pronoun, signifying *with us*. In such cases, the accents not unfrequently answer a good purpose.

(6) **לְהִחַלֵּם**, **פֶּל** with suff. **הֶם**.—**הִחַלְתֶּם**, **הֶם** suff. pronoun; **הִחַל**, Inf. Hiph. of **חָלַל**; regularly it would be **הִחַלְתֶּם**, but the final Tseri is shortened on account of the tone being thrown forward upon the suffix, 129. *a*, while the **ח** retains Pattahh, contrary to analogy, which would make the form to be **הִחַלְתֶּם**; see 133. *a*. As to the Dagghesh in **ל**, see 258.—**וַיִּזְחֻחַ חֲחֻלָּם לַעֲשׂוֹת**, and *this is their commencing to operate, or the commencing of their operation*.—**לֹא יִפְצֹר מֵהֶם**, *there shall not be cut off from them*, i. e. one shall not hinder, 500. Note 2.—**כָּל אֲשֶׁר** *all which*. Both phrases together mean: ‘They will not be restrained as to all which,’ etc.—**יִזְמִי**, from **זָמַם**, 266.

(7) **גִּרְדָּה**, parag. Fut. 1 pers. plur. of **יָרַד**. For the use of the *plural number*, see on Gen. i, 26, above.—**גִּבְלָהּ**, the like form from **בָּלַל**, 266.—**שְׂפָתָהּ**, plainly meaning, *language*.—**הִרְעָהּ**, see on v. 3. above.

(8) **וַיִּפְצֹר**, apoc. Fut. Hiph. of **פָּצַר**, with retracted tone.—**לְבָנוֹת**, 63.

(9) **בְּבָל**, for tone, see 141. Note 2. The word is probably a contraction from **בְּלִבָּל**, *confusion*, or *to confound*.—**הִפְיָצָהּ**, Hiph. Præt. of **פָּצַר**, with suff. **הֶם**; for the dropping of Tseri under the **ח**, see 133. *a*.

It has been a very general opinion in times past, that the origin of diverse languages among men is to be found in this occurrence. But facts seem strongly to militate against this, as a principal cause. From the earliest times, down to the present hour, hither Asia has almost all spoken a language which is radically the same. Wherever Abraham travelled, he understood the language of the people with whom he met. We may then with great probability suppose, that the *confusion* here mentioned was but temporary in its effects, continuing only until the purpose for which it was designed had been accomplished, viz. the scattering

abroad, so as to people different countries, those who intended to cluster in one great city. It was thus, that Providence made provision for the peopling of extensive regions; and the design of counteracting this, appears to have been the criminality of the men who purposed to build Babel. Their pride and ambition also, in endeavouring to acquire fame (בְּשֵׁם), were offensive in the sight of heaven. Still, as the punishment in this case is comparatively light, their sin does not seem to be treated as of a very heinous character.

That the diversity of languages, among the whole race of man, can not be charged upon the building of Babel as its *direct* cause, would hardly seem to require proof. Still, as the occurrences on this occasion, gave rise to the separation of men from each other; and this eventually became the indirect occasion of great diversity in language; it is not without *some* reason, that this diversity is attributed to the building of Babel. The diversity of language, as it now exists, is one of the most difficult problems for the philosopher or the divine to solve. No satisfactory theory, in all respects developing an adequate and probable cause, has yet, so far as I know, been proposed by any writer, who has speculated on the subject of language.

The gift or faculty of speech, may be regarded as natural to man; as much a part of his nature as intelligence and reason. The power of forming sounds, is, from its very nature, almost boundless in extent and variety. Hence the very different sounds which are adopted as the medium of communication between men. Accident, climate, even the physical power of enunciation, with the passions and affections, all have an influence on the sounds, which are employed as signs of ideas or of feelings. Of course, the modification of these is subject, as experience shews, to perpetual change. Let a colony go out from a savage tribe, and remain entirely separate for several centuries, and the language of each will be scarcely intelligible to the other. Still, even examples like these do not account for such radical differences as exist, for example, between the Chinese and the Shemitish languages; or between the latter and the Scythian or Tartar tongues. A

part of this great problem, therefore, still remains without any satisfactory solution.

No. XVIII. GEN. XII, 1—4.

(1) לָךְ, Imp. of הָלַךְ, reg. הָלַךְ, but before Maqqeph, הָלַךְ, 89.—
לָךְ-לָךְ, lit. *go for thyself*, i. e. *go*; for the form of expression, see
545. The idiom is frequent in the Shemitish languages. In a
similar manner, we say in English, 'Away with yourself.'—אֶרְצְךָ,
thy country.—מִמּוֹלֵדְךָ, *from thy native place*, put elliptically for
מִלְּדָתְךָ אֶרְצְךָ, *thy native land*.—אֶל-הָאָרֶץ, *to the land*.—אֶרְצְךָ,
ִּתְּ, epenth. suffix, 309. *d.*; אֶרְצְךָ, Fut. Hiph. of הָרַץ, which loses
its final syllable and vowel, when it takes a suffix, 313.

(2) וְאֶעֱשֶׂהָ, Methegh, 87. *b.*; for vowels, 226.—לְגַיִּי, 507. *b.*
—וְאֶבְרָכְךָ, 129. *a.*—וְאֶבְרָכְךָ, with parag. הָ, 205.—אֶמְאָרְךָ, 148.
a.—וְהָיִיתָ, Imp. in form, Fut. Kal in sense, *thou shalt be*; for
Methegh, 87. *d.*; for the use of the Imp. as Future, 505. *b.* 2.

(3) מְבַרְכֶיךָ, lit. *thy blessers*, Part. Piel, suff. plural.—מְקַלְלֶיךָ,
him who curseth thee, i. e. every one, or any one, who curseth
thee, the sing. being used *generically*; Part. Piel of קָלַל; as to
tone and penult vowel, 129. *a.*—אֶאָרְךָ, Fut. Kal of אָרַר.—וְנִבְרָכְךָ,
Niph. Præt., 209.

(4) חָמֵשׁ שָׁנִים, Piel, 214. 1.—חָמֵשׁ etc., lit. *the son of five years and
of seventy years*; the usual method in which the Hebrew de-
scribes the age of any person.—בְּצֵאתָ, Inf. fem. of יָצָא, with
suffix, צֵאתָ for יָצָאתָ, 119. *c.* 3. also 521.—מִחֶרֶן, *from Haran*, a
town in Mesopotamia.

There is a chronological difficulty respecting the departure of
Abraham from Haran, to which it may be proper to advert. In
Gen. xii, 26, it is said that Terah begat Abraham, at the age of
70; in Gen. xii, 4, that Abraham left Haran, at the age of 75;
which added together make the age of Terah then to be 145.
But in Gen. xii, 32, Terah is said to have lived 205 years; yet
Stephen, Acts vii, 4, says, that 'Terah was dead when Abraham
left Haran.' As the Hebrew text now stands, this emigration of
Abraham happened 60 years before the death of Terah.

The Samaritan Codex, however, reads 145, in Gen. xii, 32, which exactly agrees with the account of Stephen, and also of Philo Judæus, who says, τελευτήσαντος δὲ αὐτῷ τοῦ πατρὸς ἐκέϊσε . . . μετανίσταται, i. e. Abraham left Haran, when his father was dead; De Migrat. Abram. p. 463.

The difficulty can be solved, only by supposing that the Samaritan Codex has preserved the correct reading, (which seems to be confirmed by the authority of Stephen and of Philo,) and that there is an error in the Hebrew of Gen. xii, 32.; or, that Stephen merely adopts the mode of reckoning, in regard to the departure of Abraham from Haran, which was customary among the Jews of that day. See Kuinoel on Acts vii, 4. The effort of Jarchi and others to solve the difficulty, by alleging that Gen. xii, 32, refers only to the *moral* death of Terah, because he was an idolater, hardly deserves a serious notice. Was he not *morally dead*, as an *idolater*, long before the departure of Abraham?

In regard to the nature of the promise here made to Abraham, it is only general. In v. 2, there is an assurance of a numerous offspring, 'I will make of thee a great nation;' of much prosperity, 'I will bless thee;' and of great renown among the nations, 'I will make thy name great, and thou shalt be a blessing,' i. e. a subject of praise or of blessing. In v. 3, is an assurance, that the friends of the posterity of Abraham shall be regarded with approbation, and their enemies with dislike, 'I will bless them who bless thee, and curse him who curseth thee.' There is a further and general assurance, that in Abraham, (including of course his descendants), all nations should be blessed. I understand this as a prophetic intimation, in very general terms, respecting the Messiah, "who was the son of David, the son of Abraham." In what respect have the descendants of Abraham been a blessing to all nations, or can they be, unless in the one which this interpretation supposes? Comp. the sentiment of Paul, in Gal. iii, 14—18. Whether Abraham understood the nature or extent of this promise, when it was first made, may be questioned. But it cannot be shewn that he *did not*; and perhaps not fully, that he *did*. Yet the fact, that he left his native country, in con-

sequence of this call from heaven, shews that he had a strong expectation of future blessings of some kind or other.

No. XIX. GEN. XV, 1—6.

(1) אֲחֵרִי, accent Pesiq, preceded by Munahh, 93. No. 20.—הַיְדָבָרִים, *matters, affairs, transactions*.—אֲנִי, 469.—מָגֵן, Dec. VIII. *h.* with impure Qamets.—לֵךְ, in pause 408. לֵךְ, 403. *d.*

(2) אֲנִי, 437. 2.—מִי־אֵתְּךָ, 75. *a.*; אֵתְּךָ, 89.—וְאֲנִי, *for, since*.—הוּא־לִי, 527. *a.*—מִשְׁקָה, a *ἀπαξ λεγόμενον*, prob. it means *possession*, and is derived from the obsolete מִשָּׁק = مَسْكَة, *to possess*. *Son of possession* means, *possessor*, 444. *d.*; and here, *possessor of my house*, in other words, *my heir*.—הוּא־זֶה, *is this*, 469.—דָּרְמִשְׁקָה = דָּרְמִשְׁקָה, 1 Chron. xviii, 5, 6.; see 107. 1. *c.* The peculiar word מִשְׁקָה, in the first clause, appears evidently to have been selected, in order to make a paranomasia with דָּרְמִשְׁקָה in the latter clause. This last word here means, *a Damascener, one belonging to Damascus*.

(3) בְּרִיתָהּ, with הָ parag., 254. *c.* Note.—יִרְשָׁה, Fut. in *-rus*, 529.

(4) יִרְשָׁהּ, 244. *b.*; for Qamets, 130. *a.*—אֲשֶׁר, *he who*.—מֵעֵיךָ, suff. plur. of מַעֲיִם, with Tseri impure.—יִרְשָׁהּ, 148. *a.*

(5) הַחֹדֶשׁ, with art. and הָ local.—חֹדֶשׁ, Imp. Hiph. of חָדַשׁ, 89.—הַשָּׁמַיִם, with הָ local, tone on penult, 100. *i.*—הַיָּבֵל, Hoph. of יָבַל, 186.—וְרָעָה, 148. *a.*

(6) וְהָאֱמֹן, for הָאֱמֹן, 63.—בִּיהָ, see Part II. No. X.—וְיִרְשָׁהּ, suff. 309. *c.*—לִי, 75. *a.*

For a commentary on this passage, see Rom. iv, throughout. In the second promise here made to Abraham, only a *numerous offspring* is included. But was this mere natural offspring; or were they ‘children of faith,’ who were promised?—See the opinion of Paul on this subject, Rom. iv, 11 seq.; particularly Gal. iii, 7. 9. 14—18. 29.; Rom. ix, 6—8.; Gal. iv, 28, 29.

Whether Abraham had a clear apprehension of the *spiritual* meaning of the promise in question, must have depended on his state of knowledge, and on his state of mind at the time when the promise was made; and with neither of these are we definitely acquainted. That he, however, either in regard to the promise made here, or on some other occasion, was inspired with a certain expectation of a future Messiah, appears from John viii, 56. comp. Luke x, 24. In regard to וְרַעַךְ, in v. 5, see Gal. iii, 16.

No. XX. GEN. XVII, 1—8.

(1) וְיִשְׁעַךְ, see in No. XVIII. v. 4. and 459.—וְיִשְׁעַךְ, 457.—וְיִשְׁעַךְ, apoc. Fut. Niph. of וְיִשְׁעַךְ, full form וְיִשְׁעַךְ, 58. and 285. 3.; lit. *shewed himself*, 182. b. 3.—וְיִשְׁעַךְ, *Almighty*; perhaps *pluralis majestaticus*, 325. b. b. and 437. 2.—וְיִשְׁעַךְ, in other places וְיִשְׁעַךְ with is used after the verb וְיִשְׁעַךְ, when employed in the same sense as here; comp, Gen. v, 22.; 1 Sam. xxv, 15.; Ps. xxxv, 14. It also has וְיִשְׁעַךְ, in the same sense, Deut. viii, 19.; xi, 28.; xiii, 4.; 1 Kings xiv, 8. et al. All these mean, ‘To live on friendly terms with God; as it were to converse familiarly with him; *Deum ceu ducem sectari*; to act agreeably to his precepts.’ So the sequel explains it; וְיִשְׁעַךְ, *esto integer, be upright*, comp. Gen. vi, 9, וְיִשְׁעַךְ denotes freedom from blemish, from any charge of moral corruption or wickedness. For Imp. וְיִשְׁעַךְ, see 87. d. as to the Methegh; and for וְיִשְׁעַךְ, see 152. c. 6.

(2) וְיִשְׁעַךְ, Vav simply conjunction, the Fut. form here retaining the Fut. sense; וְיִשְׁעַךְ, Fut. 1 pers. of וְיִשְׁעַךְ, with parag. וְיִשְׁעַךְ, 205.—וְיִשְׁעַךְ, 148. a.—וְיִשְׁעַךְ, 456. a.

(3) וְיִשְׁעַךְ, from וְיִשְׁעַךְ.

(4) וְיִשְׁעַךְ, as to me, Nom. abs. 415.—וְיִשְׁעַךְ, 209. and 503. c. Note 2.—וְיִשְׁעַךְ, 507. b.—וְיִשְׁעַךְ, comp. Gal. iii, 7—9. 14—18. 29.; iv, 29.; Rom. ix, 6—8.; Rom. iv.

(5) וְיִשְׁעַךְ, 500. a.—וְיִשְׁעַךְ, *pater* and וְיִשְׁעַךְ *excelsus*, i. e. exalted father, 317.—וְיִשְׁעַךְ, either compounded of וְיִשְׁעַךְ *father*, וְיִשְׁעַךְ *exalted* (omitting the last letter), and וְיִשְׁעַךְ *multitude* (omitting

the ending (וְלֵן), and so meaning, *exalted father of a multitude*; or else of אֲבִי, and אָבִי, of the same meaning as the Arabic رَحْمَةً *great multitude*. The first method of composition agrees best with the explanation subjoined by the writer.

(6) וְלֵן אָבִי, 209. Hiph. of אָבִי.—אָבִי, 507. *b*.

(7) וְלֵן אָבִי, 65.—וְלֵן אָבִי, 148. *a*.—וְלֵן אָבִי, comp. Gal. iii, 16.—וְלֵן אָבִי, 65.—וְלֵן אָבִי, 87. *d*. and 152. *c*. 6.—וְלֵן אָבִי, 507. *b*.

(8) וְלֵן אָבִי, 209.—וְלֵן אָבִי, suff. of אָבִי, Dec. III., 63. and 41.—וְלֵן אָבִי, in apposition with the preceding וְלֵן אָבִי, 209.—וְלֵן אָבִי, 507. *b*.

In regard to the promises here made, it is evident that they are of a temporal as well as of a spiritual nature. That they comprehend *spiritual* blessings, may be seen by consulting the passages referred to in the remarks subjoined to No. XIX. v. 6. That *temporal* blessings are also included, must be acknowledged by every one who attentively considers v. 8. above. The greatest difficulty arises from Gal. iii, 16. The word וְלֵן, in v. 7, above, seems to mean, 'the whole posterity of Abraham.' That this, however, is the *necessary* meaning of it, cannot be shewn. Certainly Paul did not consider it so, when he wrote Rom. ix, 6—8. No line of distinction is drawn in the promises to Abraham, between spiritual and temporal blessings. We are left to gather this, from the nature of the case, and from the reasonings of Paul. There is nothing at all incongruous in the supposition, that blessings of both kinds were promised. Nay, it is, of course, what one would naturally expect; and it is what is found in many other parts of the Scriptures. And that Abraham himself apprehended the import of these promises to be *spiritual* in part, seems plain from the assurance of the Saviour, in John viii, 56. Comp. also, Heb. xi, 8—10, 13—16.

No. XXI. GEN. XXII, 1—19.

(1) לִיְהוָה, Methegh 87. *g*.—הַיְדָרִים, see on No. XIX. v. 1.—הַיְדָרִים, the use of the article in this way, before this noun, is not common, but still it is allowed by the laws of the language, 411.—נִסָּה, *tried, put to trial*. *To tempt*, in the sense of *soliciting to sin*, cannot be predicated of God; see James i, 13, 14.—הִגְנִי, 410. Note.

(2) בָּנָה, Dec. VII. irreg.—בָּן, const. בֶּן, suff. בֵּן.—הַיְדָרִים, suff. of Dec. III.—לְהִיבֶלֶת, see on No. XVIII. v. 1.—הַיְדָרִים, *Moriah*, the hill at Jerusalem, on which the temple was afterwards built.—וְהִעֲלָהּ, Hiph. Imp. of עָלָה, with suff., 313.—לְעָלָה, 63.—אֲחִיר, const. form, which shews that the true ground-form is אֲחִיר=אֲחִיר, 58. but it is written אֲחִיר by the rule in 142. *a*.—הַיְדָרִים, 142. *a*.—אֲמַר, 241. *a*. 1.

(3) וַיִּשְׁעֶם, 206. Note 1.—בִּבְיָקָר, for בְּהַבְיָקָר, 152. *a*. 1. and Note.—לִיְהוָה, for the first Methegh, see 87. *e*.; for the second, 87. *a*.—וַיִּבְרָע, Dagh. omitted, 208. in *e. g.*; final Pattahh, 236.—עָצִי, const. plur. of עָצָה, Dec. VII.—וַיִּקָּם, *vāy-yā-qōm*, short *O*. 270. 3 Fut. apoc. and 208. Note 2.—וַיִּלָּךְ, 208. Note 2.—אֲמַר, *had named to him*; or, *had commanded him*. The latter sense is the predominant one in the Arabic; in Hebrew, it is principally limited to the later books.—הַיְדָרִים, the student will note the repetition of the article before the name of God.

(4) וַיִּשָּׂא, *then lifted up*, ל then.—וַיִּרָא, see on Gen. i, 4.—מִרְחֹק, 63.

(5) שָׁבוּ, Imp. of יָשָׁב.—לָקָם, 545.—גִּלְכָּה, 244. *a*.—עַד-כֹּה, lit. *unto there*, i. e. *thither, yonder*.—וַיִּשְׁתַּחֲוֶהָ, Fut. Hith. 1st plur. of שָׁחָה, 187. *b*. 1.—וַיִּשְׁתַּחֲוֶהָ, 205.

(6) וַיִּשָּׂם, apoc. Fut. Kal of שָׂם, 274. 2.—בָּנוּ, see v. 2. above.—וַיִּחְדָּרוּ, in form as a noun of Dec. VI. with suff. plur., for וַיִּחְדָּרוּ, as it is sometimes written; used adverbially, 403. *b*.; lit. *the union of them*, or *they together*; comp. 428. 2.

(7) אֲבִירִי, Par. XXIV. No. II.—הִגְנִי, with epenth. suffix, 410. Note.—שָׂה, Dec. IX., const. שָׂה.

- (8) יְרָאֵה-לִּי, 75. *a.*; for Methegh, 87. *h.* comp. *l.*
- (9) הַמְּקוֹם, Acc. 428. *a.*—אָמַר, in v. 4. above.—הֶאֱלֹהִים, again with the article.—וַיִּבֶן, 283. *γ.*—וַיִּשָּׂם, see in v. 6. above.—מִפְּעַל, 407. *f.*—לְעֵצִים, for לְחֵצֵצִים.
- (10) לְשֹׁחַט, 522.
- (11) מִלְּאֵה, const. of Dec. II.
- (12) אֶל־תִּעַשׂ, 101. *c.* and in e. g. יָרָא.—לֵה, const. of יָרָא, Part. form of יָרָא, 202. Note 1. and 531.—וְלֵא, *for*.
- (13) וַיִּרָא, see on Gen. i, 4.—אִל, Dec. VI.—אַחֲרָא, *behind*, adv. here.—נִפְתָּחוּ, Niph. Part.—סָבְּפוּ, Dec. I., Qamets being impure.—בְּחֶרְבֵּי, suff. dual of חֶרֶב.—בְּחֶרֶב, *in the room of*, ἐπέγ.
- (14) נָא, 87. *m.*—אֲשֶׁר for אֲשֶׁר, *propterea*, *on this account*, *therefore*, comp. 559.—וַאֲמַר, *it is said*, 500. *a.*—הַיּוֹם, *now*, *at present*, *still*.—יָרָאֵה, Fut. Niph. Meaning: ‘It is said, even to the present time, *In the mount of the Lord shall it be provided.*’ That is, when straits and dangers occur, men are wont to say, ‘In the mount of the Lord it shall be provided;’ i. e. God will take care or provide, as he did with respect to Abraham, in ancient days, when about to slay his son in the mount of the Lord.
- (15) שֵׁנִית, *a second time*, used adverbially.
- (16) נָא, const. form of Part. נֹאֵם, from נָאֵם, 41. and 531.; Lit. *that which is spoken of Jehova*, i. e. declaration of Jehova, or, Jehova saith.—וַעַן אֲשֶׁר, *because that*.
- (17) בְּרֹאֵה אֶרְבָּה, 514. *a.*—הֶרְבֵּה אֶרְבָּה, *ibid.*—שָׁפַר, *lip*, *shore*.—וַיִּרְשׁ, 244. *b.* Note 1.
- (18) וַחֲתָבָרְכִי, 187. *c.* 3.—גִּי, *plene*, from גִּי.—עָקַב, as a prep. 407. *a.*—בְּקִלִּי, 507. *a.*
- (19) וַיִּשָּׁב, from שָׁב.—וַיִּקְרָא, 41.—בָּאֵר, Dec. VI. *z.*—וַיִּשָּׁב, from שָׁב.

Compare with this account of Abraham, what is said of him in respect to the transaction here described, in Rom. iv, 16—22.; Heb. xi, 17—19.; James ii, 20—23. It is, indeed, a most signal example of the strength of Abraham's faith; one which is seldom equalled, I believe, under the Christain dispensation. In respect to the views of Eichhorn and others, who maintain that Abraham

dreamed of his obligation to offer up his son, and superstitiously proceeded to the performance of this supposed duty; it is sufficient to ask, What is there in the character of Abraham, which will justify taking such a liberty with it, as to maintain that he was not raised above the superstitions of the merest savages; or who can shew, that he understood nothing of the nature of dreams? And then, whence the approbation of God, of Christ, and of the holy Apostles, bestowed on a horrible act of mere superstition? For horrible it was, if superstition only dictated it. This is a *nodus*, to solve which, something more than witty conjectures and brilliant declamation is needed.

No. XXII. GEN. XXXV, 9—15.

(9) וַיֵּרָא, see on No. XX. v. 1.—עוֹד, *again, a second time*; for the first appearance, see Gen. xxviii, 12 seq.—בְּבֹאִי, Inf. with prep. בְּ, and suff. י.

(10) עוֹד, *still, any longer*.—יַעֲקֹב, i. e. *supplanter*. But Moses himself, and other writers of the Old Testament, every where make frequent use of the appellation *Jacob*, after this. What then can be the meaning of the declaration before us? The Jewish commentators are not agreed on this point. Aben Ezra and others say, ‘*Jacob* was not any longer to be the exclusive name; *Israel* also was to be employed.’ But Jarchi, (nearer to the true meaning, as it seems to me,) ‘You shall no more be called *Jacob* in the original sense of that word (supplanter), but *Israel*, which is a name of nobler import.’—יִשְׂרָאֵל, from שָׁרָח *to contend or struggle with*, and אֵל *God*. For the explanation of the name, see Gen. xxxii, 24 seq. Another explanation is equally consistent with etymology, viz. from שָׁרָח, in its second sense, *to reign, to be a prince*, and אֵל *God*. The latter seems to be adopted, in Gen. xxxii, 28. The whole, as repeated here, appears to be a confirmation of what is said in Gen. xxxii, 28. etc.—שָׁנְיָה, 148. a.

(11) וְשִׁפְרִי, see on Gen. xvii, 1.—פְּרִיָה, Imp., *be fruitful*, i. e. *thou shalt be fruitful*, etc. 505.—גוֹי וְקָהָל גוֹיִם, *a nation, yea, an assemblage of nations*, i. e. the twelve tribes, each of which

might, in the language of the day, be called גוי.—מִמֶּנִּי, suff. מִי for מִי, 309. *d.* and 407. Note.

(12) מִמֶּנִּי, suff. 309. *d.*; Fut. of מִי, 407. *b.*—וַיַּעֲלֵה, 283. *γ.*—מִמֶּנִּי, lit. *from above*, i. e. God, or the symbol of the divine presence, ascended above him, or rose upwards towards heaven.—מִמֶּנִּי, i. e. מִמֶּנִּי, 559. *in which.*—מִמֶּנִּי, 214. 1.

(14) מִמֶּנִּי, Fut. Hiph. of מִי, 206. Note 1.—מִמֶּנִּי as above.—מִמֶּנִּי, const. state, as Dec. XI. *f.*—מִמֶּנִּי, 144.—מִמֶּנִּי, Fut. Hiph. of מִי, 206. Note 1.—מִמֶּנִּי, 251.

(15) מִמֶּנִּי מִמֶּנִּי, *where*, 478. *b.*—בֵּית־אל, *house of God*, for Methegh, 87. *m.*

No. XXIII. Ex. II, 1—15.

(2) מִמֶּנִּי, 283. *γ.*—מִמֶּנִּי, 244. *a.* 247. *c.*—מִמֶּנִּי, 283. *γ.* *b.* from מִמֶּנִּי.—מִמֶּנִּי, 469.—מִמֶּנִּי, 457.

(3) מִמֶּנִּי, Inf. Hiph., with Dagh. *acuting* in מ, 77. *c.* It has a penult tone, although the accent (Segholta) is on the ultimate, 95. *a.*—מִמֶּנִּי, *procured, obtained, or caused to be fetched.*—מִמֶּנִּי, const. of Dec. I., the Tseri being immutable, *an ark, a little boat or hollow vessel.*—מִמֶּנִּי, with fem. pron. suffix.—מִמֶּנִּי, for מִמֶּנִּי—מִמֶּנִּי, 144. Dec. XIII. fem.—מִמֶּנִּי, 274. 2.—מִמֶּנִּי, 152. *a.* 5.

(4) מִמֶּנִּי, Fut. Hithp., form *sui generis*, for מִמֶּנִּי, the Tseri under the first מ stands instead of the mixed syllable מִמֶּנִּי; the second מ assumes the pointing of the Yodh which follows (comp. 118.), and the Yodh then drops out, 118. Note 3. For Pattahh in the final syllable, see 218. 1.; lit. *stationed herself, placed herself*, 187. *c.* 1.—מִמֶּנִּי, from מִמֶּנִּי, anomalous, as Dec. III. in regard to the penult vowel.—מִמֶּנִּי, an unusual fem. Inf. form, for מִמֶּנִּי—מִמֶּנִּי, 75. *a.*

(5) מִמֶּנִּי, from מִמֶּנִּי.—מִמֶּנִּי, 522.—מִמֶּנִּי, as in ver. 3.—מִמֶּנִּי, for מִמֶּנִּי, 63.—מִמֶּנִּי, *a maiden of hers*, Dec. X.—מִמֶּנִּי, *it*, viz. the ark, 312. 5.

(6) מִמֶּנִּי, Part. מִמֶּנִּי.—מִמֶּנִּי, *belonging to the children, one of the children*, from מִמֶּנִּי.

(7) הַאֲלֶהָ, ה interrog., 152. d. 3.—וְנִקְרָאתִי, 209. accent on the penult, 101. a. 2.—לָהּ, fem. *Dativus commodi*, as the grammarians say.—מִיִּנְקָה, Part. fem. Hiph., from יָנַק, 248. and Note, *one that suckles, gives suck, a nurse*.—הָעֶבְרִית, 319. b.—הִינֶנָּה, Hiph. Fut. of יָנַק, 63. and 250.—לָהּ, Dat. *commodi*.

(8) לָכִי, 148. a. out of pause לָכִי, fem. of Imp. לֵךְ, from יָלַךְ.

(9) הִיִּלֵּכִי, fem. of Imp. Hiph., from יָלַךְ, which in this case is treated as פִּי Class II., 248 seq., *cause to go, conduct away*.—הִיִּנְקָהּ, Imp. fem. with the suff. הִי, the fem. ending of the verb (י) falling away in order to receive the suffix; comp. 313.—לִי, Dat. *commodi*.—שָׁכַחְתִּי, with suff. fem.—וַתִּנְקֹחַ, comes from נִיֵּק = נִיָּק; the Qamets under ת being dropped on account of the suffix, 133.

(10) וַתִּבְאֶחֱהִי, 133.—לָבֶן, 507. b.—מֹשֶׁה, *Moses*, if of Hebrew etymology, means *extracter, deliverer*, which seems to characterise Pharaoh's daughter, rather than the child. The giving of names in this way, was very common in the East. If the word is from the Egyptian Mo, *water*; and Ousche, *to save*; then it means, *one saved from the water*. The former etymology agrees best with the context; the latter with the persons who are actors.—וַתֹּאמֶר, *for she said*.—מַשִּׁירָהּ, i. e. מַשְׁיִרִי, 211. b. and 63.; for the dropping of Qamets under מ, see 133.; for suff. הִי, 309. a. comp. 307. a.

(11) אֶחָדִי, for אֶחָד, 142. a. from אָחַד, irreg. plur. אֶחָדִים, with Pattahh impure. Two forms are mixed throughout, in this word; the one with Qamets pure, as אָחַד, אֶחָדִי, the other a Daghesht'd form, as אֶחָדִי, אֶחָדִי, (but also אֶחָדִי, אֶחָדִי).—בְּסִבְלָתָם, Dec. XII., from סִבְלָה; for ב, see 506. also 507. a.—מִצָּרִי, 316. c. Note 1.—מִצָּה, Part. Hiph. of נָצַח, Par. XIX. Hiph.—עֲבָרִי, see מִצָּרִי above.—מִצָּחִי, מִ (מִן), of, *belonging to, one of*.

(12) וַיִּפֶּן, 283. γ.—אִין, as a const. state of אִין, *nothing of, none of, no*.—וַיִּנָּח, apoc. Fut. Hiph. of נָצַח, see in Par. XIX.—בַּחֹל, for בְּחֹל.

(13) עֲבָרִים, 325. e. g. 2.—נָצִים, Part. Niph. of נָצַח; for meaning, see 182. b. 6.—לְמָחָה (*Milel*); before Gutturals, לְמָחָה

(*Milra*) is the more usual form; both have the same meaning.—
 חָפַץ, Fut. Hiph. of חָפַץ.—חָפַץ, 148. *b*.

(14) חָפַץ, Præter Kal of חָפַץ, with suffix.—חָפַץ, 507. *b*.—
 שֶׁר, prince, lit. *for a man, a prince*, i. e. a princely man, or simply, a prince.—חָפַץ, *that thou wilt kill me*; חָפַץ interrog.;
 ? before the Inf.; חָפַץ, Inf. * with suff., 306. the verbal suff.
 here denoting the *object* of the verb, i. e. the killing of *me*.—חָפַץ
 חָפַץ, *dost thou say?* In English, the force of the interrog. חָפַץ
 falls on these words; in Hebrew it is prefixed to the whole phrase.
 —חָפַץ, *the matter, the affair*, viz. of killing the Egyptian.—
 חָפַץ, a country in Arabia Petræa, lying south-east of Palestine.

The student will find it useful to read the account of Moses
 in Josephus, where he will see what Jewish tradition has handed
 down concerning him; or at least, what the fancy of the writer
 himself has added.

No. XXIV. Ex. III, 1—6.

(1) חָפַץ, Acc., 527. and 531.; חָפַץ for חָפַץ, 118.—חָפַץ,
 Dec. VII.—חָפַץ, *the hinder part*, i. e. the remote part.—חָפַץ,
of the pasture-ground, of the uncultivated country, desert, which
 is the pasture-ground of the nomads of Arabia; Acc. 428. *a*.—
 חָפַץ, with חָפַץ local, 100. *i*. Horeb is a peak of the Sinai
 ridge; some say it is east, and some west, of the proper Sinai.
 The two mountains are not far distant.—חָפַץ, *shewed himself*,
 182. *b*. 3.

(2) חָפַץ, Jehova as manifesting himself to Moses, Je-
 hova as exhibited by symbol; see Ex. iv, 11.; iii, 4. 6. 15, 16.;
 iv, 5.; and comp. with Acts vii, 30—32.—חָפַץ, *bush, thorn-*
bush.—חָפַץ, for חָפַץ, 215. 2.

(3) חָפַץ, 41. and 205.

(5) חָפַץ, Imp. of חָפַץ.—חָפַץ, 440. *a*.—חָפַץ, 469.

(6) חָפַץ, *Milra*, 101. *b*. in e. g.—חָפַץ, 507. *c*.; חָפַץ,
 Inf. Hiph. of חָפַץ.—חָפַץ, *upon, to, towards*.

* By mistake this form is omitted in the Inf. forms of Par. XXII.

No. XXV. Ex. VI, 2—11.

(2) וַיִּדְבֹּר . . . וַיִּסְמְר, the one with tone retracted, the other not, 101. *b. e. g.* The verb וַיִּדְבֹּר designates the idea, that some communication was made; the verb וַיִּסְמְר has reference to the words of that communication, and is followed by a recital of them. So often, elsewhere.

Whether words audible to the *outward* ear, were addressed to Moses on this occasion, and often at other times, is not an important inquiry; neither can we answer it with any absolute certainty. Jehova can speak as well to the soul, as to the outward ear; and there is no need of an *audible* sound, in order that he may cause the soul to listen. On the other hand, he can speak *audibly* too; for he certainly is not limited in his method of communication. That he did speak so, at mount Sinai, seems to be signified in Ex. xix, compared with Heb. xii, 19. But that this was usually the method of communication, when he *spoke* to Moses and other prophets, is by no means certain. It is altogether unnecessary to suppose it. Communications made directly to the soul by him, without the use of the common external means which men employ in their communications with each other, are surely as real, and as authoritative, as any that could be made in a different way.

(3) וַיִּסְמְר, Niph. of וַיִּדְבֹּר, 182. *b. 3.*—וַיִּסְמְר, i. e. by the name of God Almighty, וַיִּסְמְר, as the next words that follow shew; lit. in *El Shaddai*, i. e. as an almighty God. See in Gen. xvii, 1.; xxviii, 3.; xxxv, 11.; xliii, 14.; xlviii, 3.; xlix, 25.

(4) וַיִּסְמְר, i. e. וַיִּסְמְר, and by my name, וַיִּסְמְר being implied from the preceding וַיִּסְמְר, as there וַיִּסְמְר was impliedly taken from this place; comp. 562. for the principle there stated applies, for substance, to prose as well as poetry, in a great variety of ways.—

לֹא נִדְעָתִי, *I did not make myself known*, 182. b. 3. Niphal of יָדַע. But in what sense can this be said? That the name *Jehova* was often employed in communications to the patriarchs, is plain; see, for one example only, Gen. xv, 1, 2, 4, 6, 7, 8, 18. The meaning then must be, that as performing what the name *Jehova* signifies, he had not revealed himself to the fathers of the Jewish nation. As God *omnipotent*, he had declared and shewn himself; e. g. by causing the birth of Isaac, of Joseph, and Benjamin, and by signal deliverances afforded to the patriarchs. But as a God of *constancy and immutability*, (which the name יְהוָה implies, for it is ὁ ὦν, ὁ ἦν, καὶ ὁ ἐρχόμενος,) in *fulfilling* his promises respecting the land of Canaan, he had not hitherto shewn himself to the patriarchs, inasmuch as the possession of the promised land had been long deferred. The assertion therefore in v. 2. אֲנִי יְהוָה, implies, that now he was about to exhibit himself, as *fulfilling* all his promises made in former times.—הִקְדַּמְתִּי, 63.—בְּרִיתִי, see in Gen. xvii, 1 seq.; xxvi, 2 seq.; xxxv, 9 seq.—לְהֵרָא, ל prep. 152. b. 2.; הֵרָא is peculiar, for first we have הִקְדַּמְתִּי, Inf. of בָּרַח, 252. b. and 254. c. Note; then, הֵרָא for הִקְדַּמְתִּי, 107. 2.—בְּגָעֶיךָ, 144.—מִגְרֵיךָ, plur. suff. of מָגִיר, 437. 3.—אֶחָד . . . אֲנִשָּׁר, 478. a.

(5) אֲנִי, 467.—אֶתָּם . . . אֲנִשָּׁר, *whom*, 478. a.—מַעֲבָדִים, Part. Hiph., *enslaved, caused to perform the work of slaves*.

(6) כְּבִלֹת, Dec. XII., *the burdensome task*.—וְהַצִּלֹתִי, Hiph. of נָצַל.—מִעֲבָדָתָם, *from their state of slavery*.—נִטְוֶה, Part. pass. fem. of נָטַח; see in Par. XXI. לֹה. וּבִשְׁפָטֵם, *from שָׁפַט, and with [great] judgments*, i. e. distinguished chastisement or evil to be inflicted on the Egyptians.

(8) נִשְׁאֵתִי אֶת־יָדִי, lit. *I have lifted up my hand*, i. e. I have sworn; ἀνθροποπαθεῖς, for men, when they swear, lift up the hand toward heaven; comp. Deut. xxxii, 40.; Dan. xii, 7.; Rev. x, 5, 6.—לְהֵרָא, see v. 4. above.—אֲנִי יְהוָה, i. e. I will surely perform my promises, I will shew myself immutable.

(10) בְּמִקְצֵר רֵיחַ, *on account of [their] impatience of mind*, lit. *shortness of mind*; so, in English, 'he is short,' for 'he is impatient,' or 'fretted.'

(11) וַיִּשְׁלַח, for וַיִּשְׁלַח, 115. The Vav here is not a Vav con-

versive; for then it would be pointed וַיִּשְׁלַח, 208. e. g.; lit. *And he shall send away, or, that he may send away.*

No. XXVI. Ex. XII, 18—33.

(18) בְּרִאשׁוֹן, i. e. בְּחֹדֶשׁ הָרִאשׁוֹן, in the first month, comp. 551.; חֹדֶשׁ is here implied from the sequel, comp. 562.—בְּעֶרְבֹה for בְּהָעֶרְבֹה.—מִצֵּה, 63. Dec. X.—עֶשְׂרִים, after it יוֹם is implied, 459. and 551. Note.

(19) שֶׁבַעַת, 457. a.—שָׂאֵר, leaven, with which bread is raised or fermented.—בִּבְהֵיכֶם, bebhōt-tē-khēm, irreg. plur. of בֵּית, coming (as it would seem) from בֵּיתָה or בֵּת. For the Methegh, see 66. Note.—מִחֻמֶּצֶת, Dec. XIII., that which is leavened, leavened bread.—וְנִכְרְתָה, 209.—מִעֲדָה, const. of עֲדָה. Dec. XI.—בַּיָּגֵר וּבְאֹזְרָהּ הָאָרֶץ, lit. in the stranger, and in the native of the land, i. e. both the stranger and the native.

(20) לֹא . . . קֵל, no, none.—תֹּאכְלוּ, 146.

(21) מִנְשְׁכֵי, lay hold upon, seize; for Methegh, 87. h.; for כַּ Raphe, 81. l.—קָחֵהוּ, Imp. of לָקַח.—חֻמְסָה, the Paschal lamb.

(22) אֲגַבְדִּי, a bundle, bunch.—בִּסְפָּה, in the basin; for this controverted word, and for the sense here given, comp. Zech. xii, 2.; Jer. lii, 19.; 1 Kings vii, 50.—וְהִנַּעְתֶּם אֹלֶה, and ye shall put on, 506.—חֵדָם, גִּין חֵדָם, of the blood, some of the blood.

(23) וְרָאָה, 209.—וּפָסַח, ibid.—וְלֹא יִתֵּן, and he will not permit.

(24) לָהּ, Dat. commodi.

(26) לָכֶם, 421. a.

(27) הָאֵשֶׁר, because.—בִּנְגִּבּוֹ, see Inf. in Par. XXII.—וַיִּקָּד, Fut. Kal of קָדַד, 261.—וַיִּשְׁתַּחֲוֶהוּ, Fut. Hithpalel from שָׁחָה or שָׁחָה, 292. also 187. b. l.

(28) כִּן עָשׂוֹ, exactness or sedulousness of action, is denoted by this repetition.

(29) הַשְּׁבִי, from נָכַח.—חֲפָה, the captive, or the prisoner.—בְּבֵית הַחֲבוּר, lit. in the house of the pit, or in the place of the pit, viz. in the deepest part of the dungeon, which was a low cellar, or pit. Meaning of the whole: 'From the highest to the lowest,

without distinction.' The sequel shews, that this was extended to the tame animals also.

(30) מִרְיָהּ, Part. Par. XIII., comp. 202. Note 1.

(31) מִצְאֵי, Dagh. conj. in Tsadhe, 75. a. The asterisk here points to a note at the bottom, which is, *Tsadhe with Daghesch*; thus marking the unusual appearance of it after a Shureq, as here; see in 75. e. g.—מִצְאֵי, from מִצְאֵי.—בָּם . . . בָּם, both . . . and also.—מִצְאֵי, Inf. Piel with suffix, 521.

(32) מִצְאֵי in pause, מִצְאֵי out of pause, 146.

(33) מִצְרַיִם, Fut. Kal 3 fem., agreeing with מִצְרַיִם *Egypt*, which is fem. and takes a sing. verb, 485. or 487. The name of the country is here used instead of the inhabitants, i. e. a metonymy here occurs, by which the place is put for what is contained in it.

No. XXVII. Ex. XX. 1—17.

(1) מִצְרַיִם, *spake*, but whether audibly to the *outward* ear, or only to the *inward* one, is not here said. The noise of the thunder and of the trumpet, on this occasion, was plainly audible to all with the outward ear; see Ex. xix, 16, 19.; xx, 18. But from Heb. xii, 19, it appears that *audible* words were spoken, i. e. proclaimed with a sound loud like that of a trumpet. The probability then is, that the ten commandments were thus audibly and awfully proclaimed, in the hearing of all Israel.

(2) מִצְרַיִם, מִצְרַיִם, lit. *from the place of servants or slaves*, i. e. from a state of slavish bondage. This verse contains a prefatory declaration, setting forth the character and claims of him, who gives the commandments which follow. The commandments properly begin with v. 3.

(3) אֱלֹהִים אֲחֵרִים, which may be rendered, *any other God*, as a *pluralis excellentiæ*, 437. 2.; or it may be rendered in the plural, as designating the many gods of the heathen. The first method of construing it, makes the command most significant; for then it forbids any other *god* or *gods*.—עַל־פָּנַי, either *before me*, or *besides me*. The former is followed by the Vulgate, *coram me*, by Rosenmueller, and others; the latter by the Sept., *πλὴν ἐμοῦ*, and

by many critics. The *usus loquendi* will support either; e. g. על, *coram*, Ex. xxvii, 21.; Lev. xxvi, 1.; על, πλὴν, *except*, Gen. xxxi, 50.; Ps. xvi, 2. *Coram me* means, (as God was present in the camp of the Israelites), in my sight, in my presence; i. e. he would suffer no rival god to prefer any claims. The phrase *besides me*, needs no explanation; and (with the Sept.) I prefer this sense.

(4) פָּסֵל וְכָל-תְּמוּנָה, *graven image, nor any likeness*, viz. of God; for images of other things were not prohibited, as appears plainly from directions respecting the architecture of the tabernacle and temple.—אֲשֶׁר, i. e. תְּמוּנַת אֲשֶׁר, *a likeness of any thing which*, etc.

(5) תִּשְׁתַּחֲוֶה, Hithpalel of שָׁחָה, תַּעֲבֹדָה, *to-ōbh-dhēm*, Hoph. in the same sense as Kal; which is quite unusual.—תִּנָּא, *jealous*, i. e. he will not bear with any rival gods; as v. 3. indicates.—פָּקַד, *visiting* means *punishing* when צִוִּי follows.—עַל-בָּנִים, 506.—לְשָׂנָאִי, Part. plur. suff. of שָׁנָא.—שְׁלֵשִׁים, רִבְעִים, i. e. דּוֹרִים, *generations*, which is understood here. But how does this consist with Ezek. xviii, 20.; Deut. xxiv, 16.; 2 Kings xiv, 6.; 2 Chron. xxv, 4.; Jer. xxxi, 29, 30.; in all which places it is affirmed, that the son shall *not* die for the iniquity of his father? Onkelos felt the difficulty, and adds, in his version, ‘when the children continue to sin after the example of their parents.’

In whatever way the difficulty may be met, it is clear that our text agrees with many others in the Scriptures; e. g. Ex. xxxiv, 7.; Lev. xxvi, 39.; Num. xiv, 18.; and also with examples of the execution of such a threatening, e. g. 2 Sam. xii, 14.; 1 Kings xiii, 34.; xiv, 10. 17.; 1 Sam. ii, 33.; Josh. vii, 24, 25, and a multitude of other cases.

I understand the text simply to threaten *severe* punishment, for the crime in question. In the east, when any man commits an offence against the government with which it is specially displeased, he and all his direct descendants, even to the remotest branch, (and oftentimes all his near relatives,) are destroyed together. Such is the common practice, over all western Asia, even to the present day. The meaning of our text then is, that the man, who makes idol-gods, shall be punished with a severe punish-

ment, (like that of utter excision in cases of high treason); for here is treason against the Majesty of heaven. More than this need not be drawn from the text; and more than this I do not apprehend it was designed to convey. But in this, there is no contradiction to Ezek. xviii, 20, and other texts like it. It is interpreting by the *letter*, and not by the *spirit* and *object* of the text, which creates all the difficulty in question.

(6) עֲשֵׂה חֶסֶד, *doing kindness, performing that which is merciful*; the Part. עֲשֵׂה here governs the Acc. after it.—לְאֶלְפִים, viz. דְּוָרִים, *to thousands of generations*. Meaning: ‘Although punishment in the case of idolatry will be severe, (like that in cases of treason under the government of kings;) yet my mercy shall be exceedingly greater than the measure of my severity. While the one extends, (so to describe it,) to the third or fourth generation only, the other, (to describe it in like manner), extends to the thousandth.—מִצִּיֹּתַי, *mīts-vō-thāy*, the Vav being moveable here, and its vowel being placed over it, for convenience’ sake in the printing; from מִצִּנּוֹת, where the mobility of the Vav is sufficiently manifest.

(7) לֹא תִשָּׂא, *thou shalt not utter, pronounce*, viz. אֵת־יְהוָה, *the name of Jehova*, etc. Exactly in such a sense, is שָׁוְיָ used before the Acc., in Ex. xxiii, 1. and in Ps. xv, 3.—לְשֹׁנִי, for לִהְיוֹת שֹׁנִי, *to that which is false*; שֹׁנִי is of the Seghol. class of nouns, see 363. 4. That it means *falsehood* here, seems clear. The *usus loquendi* in this sense, is above exception; see v. 16. below, where we have אֶד שֶׁנֶּאֱמָר, *false witness, or testimony*, but which same thing is called שֹׁנִי אֶד, in repeating this command in Deut. v, 20.; in both places the Seventy rightly translate μαρτυρία ψευδής. So Ex. xxiii, 1, אֶד שֶׁנֶּאֱמָר, *false witness*; see also, Ps. xii, 3.; xli, 7.; Job xxxi, 5.; Hos. x, 4.; xii, 11.; Ps. xxiv, 4.; Is. i, 13. The usual expression in Hebrew for *in vain*, is חֲנָפִים, or חֲנָפִל, or פְּדִי רֵיק. Instances, however, in which שֹׁנִי is used in a sense like this, occur in the later Hebrew writers; e. g. Mal. iii, 14.; Jer. ii, 30.; iv, 30.; vi, 29. But in the case before us, this meaning would not give the best sense; for it would be, ‘Thou shalt not utter the name of Jehova, without some profit,’ or, ‘for any useless

purpose.' By a sufficient metaphrasis, this may, indeed, be made somewhat significant; but the evident meaning of the Hebrew seems to be, *Thou shalt not utter the name of Jehova, in respect to a falsehood*, i. e. thou shalt not take a false oath, thou shalt not call God as a witness to that which is not true. So the Seventy; and so Rosenmueller and Gesenius. Comp. Matt. v, 33—37.; James v, 12.

לֹא יִזְכֹּר (Piel), *will not acquit, will not regard as innocent*, 183. b. 2. But here is what rhetoricians and grammarians call *ἀντίθεσις*, i. e. a figure of speech, by which the negative form of an expression is used, where an affirmative meaning is designed to be conveyed; for here the meaning is, 'The Lord will punish.' So John i, 20, οὐκ ἠρνήσατο, the same in sense as ὁμολόγησε in the other part of the verse; and so, often elsewhere.

(8) זָכוֹר, Inf. abs. used as Imper. here. The reason of this usage seems to be, that this form, in such cases, was understood to be elliptical, and to imply a finite verb; e. g. in this case the full expression would be, זָכוֹר הִנְיָכְרִי, *ye shall surely remember*, 517.—הַשַּׁבָּת, *the Sabbath*, i. e. the day of rest, the seventh day, Gen. ii, 2. For the precept and the spirit of it, comp. Deut. v, 12—15.; Ex. xxxi, 13—17.; xxxv, 1—3.; Lev. xxiii, 2, 3.; Ex. xxiii, 12.; xxxiv, 21.; Lev. xix, 3.; Neh. x, 31.; xiii, 15—22.

It has been strongly contended by some, that the Sabbath was first given to the Israelites in the wilderness; as no mention is made of it in any part of the histories of the patriarchs; Nehemiah (ix, 14.) seems to say, that the Sabbath was first disclosed to the Jews, and to them only; and as Moses seems to declare, that the Sabbath was instituted in commemoration of the deliverance of the Israelites from their Egyptian bondage, Deut. v, 15.

On the other hand it is alleged, that Ex. xvi, 22, 23, plainly implies, that the Sabbath was kept *before* the legislation at Sinai; and that the silence of the patriarchal histories respecting the observance of the Sabbath, decides nothing; since from the fact that a thing is not described, we cannot deduce the conclusion that it did not exist, save only in some very special cases.

For a full exhibition of the arguments employed by both parties, see Ikenius, *Diss. de Instt. etc. Mosaicæ Legis*, § XI. ; and also his *Diss. Philol. Theol.* II, p. 25 seq. On the other side, see Selden, *De Jure*, etc. L. III. c. 16. ; Spencer, *De Leg. Heb.* etc. L. I. c. 5. § 10. In particular, Eichhorn, *Urgeschichte*, Th. I. s. 234 seq. edit. Gabler, and Paley's *Moral Philosophy*, chap. on the Sabbath.

For myself, as I find a plain reference to the *weekly* division of time, in the antediluvian history ; as no limits either in respect to the period of beginning, or in regard to extent, can be assigned to this ; as the Sabbath, in Ex. xvi, 22, 23, is plainly spoken of as a thing already well known ; as the passage, in Neh. ix, 14, does not necessarily mean any more, than that God had *published* the law of the Sabbath at Sinai, with renewed, awful, and peculiar sanctions ; as Deut. v, 15, does not necessarily mean, that the Sabbath was *instituted* in commemoration of the deliverance from Egypt, but only declares, that the observance of it was specially enjoined on the Israelites, because they were God's redeemed and chosen people, and that they were to make the Sabbath a day of peculiar recognition of their deliverance from bondage ; as true religion cannot exist in the world without some day to be specially devoted to its services, because the nature of man is such, that a religious memento of this kind is altogether necessary for him ; I cannot help believing, that the Sabbath began with the creation of the world, and is to end only with its destruction. Even then, indeed, it is not to end, but to be renewed, and celebrated for ever in the courts above, where is the true and blessed 'rest (σαββατισμός) which remaineth for the people of God.'

I do not hold the Sabbath to be binding on Christians, merely because it is enjoined by one of the ten commandments ; but because the necessity of it is found in the very nature of man, and of the relations which he sustains, and of the worship which he owes, to his Creator. And as these are the same in every age of the world, so the obligations resulting from them must be the same, and the law of the Sabbath, under every form of religion, must substantially remain.

(10) לַיהוָה, for *Jehova*, i. e. sacred to him, consecrated to him, set apart for his worship.—וְיִבְנֶהָ, nor, because it follows לָא in the preceding clause, 558. Note.—וְלִגְרֵךְ, nor thy stranger, i. e. any foreigner. Rosenmueller thinks this applies only to foreigners who were *slaves*; but there is no probability that other foreigners would be permitted to violate the Sabbath; see Neh. xiii, 15—22.—בְּשַׁעְרֵיָהּ, in thy gates, i. e. thy cities, by metonymy of a conspicuous part for the whole, (as *threshold* for house); see Deut. xii, 15, 18, 21.

(11) שֵׁשֶׁת יָמִים, in six days, 428. c.; not in six thousand years, as geologists tell us, for then the *seventh day*, which follows, must of course make up a thousand more.—וְיִנָּח, 270. 3. Fut. apoc. Gutt.—וְיִבְרָךְ etc., a most evident allusion to Gen. ii, 3. In Deut. v, where the fourth command is repeated, this 11th verse is omitted, and v. 15. there is substituted in its room, which has reference to liberation from Egyptian bondage; one among the multiplied proofs, that unessential circumstances may be varied, while the substance remains the same. The substance was, to keep the day holy to the Lord; it might be a day, in which the creation should be specially commemorated, or deliverance from the bondage of Egypt, or both; and yet be kept as the Sabbath of the Lord.

(12) בְּבֹד, honour, i. e. reverence and obey; or, support, maintain, which is a doubtful sense, although one that the corresponding Greek τιμάω clearly has, e. g. in 1 Tim. v, 3, 17.—וְיִתְרַכְּנֶהָ, Fut. Hiph. as Kal, 185. b. 2.; for י parag., see 211. a. 1. and 100. h.—לְהִתְאָדָר etc., a reason for honouring parents, which was appropriate only to those who were to possess the promised land of Canaan. While the obligation of the commandment is perpetual, because the reasons on which it rests are always the same, the form of the command itself is clearly of a local, and therefore of a temporary nature. When we are able to discern well the difference between costume and person; between scaffolding and the building around which it stands; then may we construe all passages of this nature, in the Old Testament, in a manner at once consistent and satisfactory.

(13) לֹא יִתְרַצֵּחַ, comp. Matt. v, 21—25.

(14) לֹא תִבְנֶה, comp. Matt. v, 27—30.

(16) תִּפְתָּח, utter.—עַד שֶׁתִּפְתָּח, in Deut. v, 17, שֶׁנֶּאֱמַר, *false testimony*, i. e. thou shalt not slander.

(17) תִּתְחַמֵּד, *eagerly desire, covet*.—תִּתְחַמֵּד, 148. b.; in this case, however, the Seghol occasioned by the accent, is a variation from the usual principle, as the original comp. Sheva here is Hhateph Qamets; see in v. 16.—תִּתְחַמֵּד, and תִּתְחַמֵּד at the end of verse, are pointed in the same way, although the accents are different.

The old custom of deducing every duty, either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient. *Unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty, and therefore do violence to the laws of exegesis; *inexpedient*, because if these ten commands embrace all duty, then is the rest of the Pentateuch, which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared.

The argument, that these commands are perpetual because they were engraven in stone, will not weigh much with any one who knows, that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. The perpetuity of obligation, in respect to these commands, is what we ought fully to believe; but we may believe it, because these commands are founded in the immutable relations and affections of human nature, which are the same in every age; and not because they were engraven on stone, or given to the Jews at Sinai. Other laws were given there, which we do not profess to obey, and which we are not obliged to obey; *cessante ratione, cessat ipsa lex*; and equally true is it, *manente ratione, manet ipsa lex*. We are, and always must be, bound to those laws of piety and morality, which are founded in our very nature, and not on what is local and temporary.

It is plain, from the bare inspection of the ten commandments, that they comprised, and were designed to comprise, only the leading and most important maxims of piety and morality. To

deduce more from them than this, is to force on them a construction which they will not fairly bear.

It may be proper to note here, that in several verses of No. XXVII., there is a double train of accents, in our common Hebrew bibles; so also in Deut. v., where the ten commandments are repeated. The reason of this appears to be, that when the decalogue was read in course, (in the annual reading of the Scriptures), it was read as fifteen verses, and the accents were adjusted accordingly. But at the feast of Pentecost, when the giving of the law was celebrated, the decalogue was then read as *ten* portions, and the accents adjusted accordingly. In some of these, there is a concurrence with the first division, and then there is only a *single* train of accents; the rest are furnished, in the common editions of our Hebrew bibles, with a *double* one. This I have not adopted here; but have separated the train which agrees with the common division of verses, from the other, in order not to embarrass the beginner with such perplexities. It is a difficult task, indeed, to make this separation; but I trust the present train of accents will be found to be *analogous*. On the subject of the double accentuation here, see Abicht, *De Accentibus Heb.* c. VII.

No. XXVIII. Ex. XXXIV, 4—8, 28.

(4) לָחַח, 63. and 41.

(5) וַיִּתְּרָה, from יָרָה.—בָּעֵנָן, for בְּהָעֵנָן, 142. *a.* and 152. *a.* Note.—וַיִּתְּרָה בְּשֵׁם יְהוָה, *he worshipped Jehova, he prayed to him and praised him.*

(6) עַל־פָּנָיו, *before him*, so עַל in this connexion usually signifies.—וַיִּתְּרָה, *proclaimed, uttered aloud*.—וַיִּתְּרָה, const. of וַיִּתְּרָה, Dec. V., 423.

(7) עוֹן וְפֶשַׁע וְחַטָּאת, i. e. every kind of offence; for these three words are nearly synonymous in Hebrew, 438. Note.—וַיִּתְּרָה לֹא, Inf. abs. with a finite verb, 514. *b.*—וַיִּתְּרָה etc., see above, in No. XXVII. v. 5.

(8) וַיִּתְּרָה, from וַיִּתְּרָה.—וַיִּתְּרָה, apoc. Fut. Hithp.; see in 120. *b.* and in 292.

(28) *הַבְּרִית*, of the *covenant*, or rather here, *arrangement, ordinance*. That the word *בְּרִית*, is used to designate *ordinance* or *arrangement*, (*διαθήκη* as the Seventy render it), as well as *compact* or *agreement*, is clear from the application of it here to the decalogue.

No. XXIX. LEV. X, 1—3.

(1) *לִיקְחוּ*, Dagh. omitted in *ל*, 73. Note 3.—*מִן־הַתֹּרֶה*, Dec. X. *בָּהֶן*, in them, fem., referring to *מִן־הַתֹּרֶה* implied.—*עָלֶיהָ*, on it, viz. the fire, *אֵשׁ* being comm. gender, and here treated as feminine.—*זָרָה*, *אֵשׁ זָרָה*, *strange fire*, i. e. fire not consecrated, fire not taken from the altar.

(2) *וַתֵּצֵא אֵשׁ*, and there went out fire, i. e. lightning; for this is called *the fire of God*; see Job i, 16. It is obvious here, that the kind of punishment was adapted to the species of crime which they had committed.

(3) *הִנֵּה*, this is, 469.—*בְּקִרְבִּי*, const. plur. of *קִרְבִּי*, by those who are near to me, i. e. who approach my presence.—*אֶתְּנֶנָּה*, I will be treated with reverence.—*לִידִם*, from *יָדָם*, 261.

In v. 10. which follows, is a command to Aaron and his sons, that they should ‘drink neither wine nor strong drink when they were to go into the tabernacle of the congregation, lest they should die there,’ viz. as Nadab and Abihu had just done. The connexion of the whole would seem to shew, pretty plainly, that these offenders were under the influence of intoxicating liquor, when they offered strange fire before the Lord. It would be well for all who minister in the sanctuary of the Lord, to observe the prescription here given to Aaron and his sons; that they may not offer “strange fire” before God, which may devour both them and the people of their charge.

No. XXX. Num. VI, 22—27.

(23) אָמַר, *saying*, or *thus shall ye say*, Inf. abs., 517. The whole phrase filled out would be thus, בֹּדוּ אָמַר הַאֲמָרִי, *thus shall ye say*.

(24) יִשְׂמְרֶךָ, used as Imp. of 3d person, 201. Note; and so of the other verbs which follow.—יִשְׂמְרֶךָ, 148. *a*. Meaning: 'May Jehova make thee happy and prosperous; and may he keep thee from evil.'

(25) יֵאָר, apoc. Fut. Hiph. of אָר; *may Jehova make his face to shine upon you*, means, May he look cheerfully or propitiously upon you! Or, (as we say in English,) May 'his countenance light up with smiles' upon you!—וְיִלְחַצְךָ, instead of וְיֵאָר, 137. and 115.; יָרָה, epenth. suffix, 309. *d*.; verb from יָרָה, Fut. Kal יִרָה, which assumes the form וְיִלְחַצְךָ, because the tone is thrown forward by the suffix, 133. *a*. and 129. *a*. In regard to the Dagh. forte in the ו, see 258.

(26) יִשָּׂא etc., *may Jehova lift up his face upon you*, i. e. let him look on you with a face elevated, and betokening friendship and approbation; and not with a face cast down, a fallen countenance, betokening disapprobation and regret. So we say, in English, 'to look with an open face,' which is used to denote either cheerfulness, or a sense of approbation.—וְיִשָּׂא, Kal Fut. of שָׂא, 274. 2.; the ו is merely *conjunctive* here, and not *conversive*. Hence the different mode of pointing it.—וְשִׁלּוֹם, *prosperity* of every kind, εὐεργησία.

(27) וְשִׁמּוֹ, 209.; lit. *and let them put my name over the children of Israel*, i. e. when they make supplication for them, or bless them, let them add my name, viz. the name of *Jehova*; which, being connected with their requests, shall render these acceptable or prevalent, when made in behalf of the people. So it follows, וְאֶנִּי אֶבְרַכְכֶּם.

The name of *Jehova* is *thrice* repeated, in this solemn benediction. From this some have argued, that the doctrine of the Trinity was intended to be taught here, although somewhat veiled.

Repetitions however of this sort denote *intensity* according to the *usus loquendi* of the Hebrews; e. g. "O earth, earth, earth, hear the word of the Lord!" Jer. xxii, 29. From this we should not argue the triplex nature of the earth. Arguments of this kind, even if they have their foundation in what is real, are rather too tenuous to be of much use in polemic theology.

No. XXXI. NUM. XVI, 23—35.

(24) מִפָּרִיב־הָעֵלִי, Imp. Niph. of עָלָה, *take yourselves away*.—מִפָּרִיב־הָעֵלִי, *from around*.—לְמִשְׁפַּחַתְךָ, *in respect to the dwelling or tent*; i. e. retreat from the neighbourhood of Korah, Dathan, and Abiram.

(26) הָאֵלֹהִים, *hortantis*, a mark of the optative mood, a sign of urging. —מִעַלְמֵךְ, *from before, from by*.—הִנָּעוּ, *from*.—בָּקָלְךָ, 507. a. —הִפְסִיחוּ, Fut. Niph. of פָּסַח. —בְּכָל־חַטָּאתָם, *by all their punishment*; for חַטָּאת (= חַטֵּאת, 118.) signifies *punishment*, i. e. the effects of sin, as well as *sin* itself. Meaning: 'Lest ye be consumed in the same fearful manner as they.'

(27) נִצָּבִים, *standing*, Part. Niph. of נָצַב. —פְּרִתָּם, 428. b. —טַפָּם, *their little children*, in distinction from 'the youth of maturer years,' which the preceding בְּנֵיהֶם denotes here.

(28) הִנָּעוּ, 211. a. 1. —כִּי, *that*. —שֶׁלֹא־הֵינִי, Par. XXII. —בִּי־לֹא־מִלְבִּי, *for they are not of myself*, lit. *from my heart or mind*, 475. 2. c. Meaning: 'They are not of my own choice or impulse.'

(29) אֵלֶּה . . . אִם, *if according to the dying of all men, these shall die*, i. e. if these men die a natural death, like others. —וַיִּפְקְדֵם etc., *and the punishment of other men be inflicted on them*; [then] *Jehova hath not sent me*.

(30) *But if Jehova create a new creation*, (see on Gen. xi, 3.), i. e. make a new thing, perform something new. —וַיַּעַלְהֶם, with הָ local, *into Sheol, into the grave or under-world*. —וַיִּדְעֵתָם, 209. —נִצָּבִי, Piel of נָצַב.

(31) בָּקָלְתָּ, 521. b. —וַתִּפְתָּחֶנָּה, *that the earth opened itself, separated itself*, Niph. Fut., 182. b. 3.

(32) בְּרִיתָם, plur. suff. of בֵּית, irregular, and actually derived from בִּרְתָּה or בֵּיתָה.

(33) שְׁאֵלָה, as in v. 30. above.—וְהָיָה, Piel Fut. apoc. of קָצָה, Dagh. forte omitted in the ס, 72. and 286. 2.—עָלֵיהֶם, 506.—מִמֶּנֶּה, from מִמֶּנֶּה.

(34) קָבַצְתִּיהֶם, prop. a noun, used here as a preposition, 407. b.—נָסוּ לְקוֹלָם, fled at their cry, viz. of terror and distress.—אָמְרוּ, viz. the men of Israel said.—הִתְבָּלְעוּ, for Qamets under ל, see 312. 5.

(35) אֵשׁ, fire, i. e. lightning.—אֵשׁ, 461.—מִקְרִיָּי, Part. Hiph. in const. state, the offerers of, those who presented incense. In respect to the two hundred and fifty men here, who offered incense, see in vs. 2, 6, 7, 16—18. of this chapter.

The narration, contained in the preceding extract, has met with peculiar treatment from some of the critics of the new school in Germany. One class have suggested, that Moses probably caused the tents of the rebels to be *undermined*; and as he knew at what hour of the day the mine would be sprung, so he could predict when the rebels would be swallowed up in the earth.

Eichhorn is somewhat more expert, in his explanation. He attempts to shew, that Moses ordered the rebels to be *buried alive*, with all that appertained to them. As to 'the two hundred and fifty men, consumed by fire,' he thinks that 'they were first slain, and then their bodies consumed by fire;' and this, by the orders of Moses.

To argue against conjectures of such a nature, would be *operosè agere nihil*. It is not possible for any one who reads the narration above, really to suppose that the writer did not regard the event in question as *miraculous*. Now the object of an interpreter is, to explain the meaning of the author whom he interprets. The question, Whether such an event as that related above is possible, or credible? may be raised by critics, or sceptics, and may be answered by them in the negative; but those, who believe that the Creator of the world has it at all times entirely under his control, and that the authors of the sacred volume are worthy of full credit, will not be anxious to explain away the

obvious meaning of the Scriptures, nor to free themselves from the obligation to believe in occurrences of a supernatural kind. To wonder or to scoff at this (so named) *credulity*, is not difficult; but to argue it down, with grounds of reasoning that will abide the test of careful, extensive, and sober investigation, is quite a different task.

No. XXXII. NUM. XX, 7—11.

(8) *הַמַּטֵּה*, the staff or rod, viz. that with which he had performed miracles before; see Ex. xvii, 5. and comp. v. 10. below. — *מַטֵּי*, suff. plur. of *מַטֵּה*.

(9) *נִגְדֵהוּ*, 313.

(10) *הַמְּרִיבִים*, ye rebels, Part. of *מָרָה*. — *הֲמֵן*, ne ex, num ex, הֲ interrogative. — *נִצְיֵא*, must we bring forth, 504. i. — *לָבָם*, Dat. *commodi*.

(11) *וְנִגְדֵהוּ*, apoc. Fut. of *נָגַד*, in Hiphil. — *וְנִגְדֵהוּ*, apoc. Fut. Hiph. of *נָגַד*, see Par. XIX. — *בְּמַטֵּהוּ*, from *מַטֵּה*, 336. Note 4. — *פַּעַמַּיִם*, two times, twice, Dual of *פַּעַם*. — *וְהִשְׁתָּהוּ*, nude apoc. form of *הִשְׁתָּהוּ*, Fut. Kal, 183. γ.

From Ps. cvi, 33, and Deut. xxxii, 49—52, it appears that Moses sinned on this occasion; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said, that 'he spake unadvisedly with his lips;' in Deut. loc. cit., that 'he did not sanctify the Lord in the midst of the children of Israel.'—But by Num. xx, 12, it appears that Moses and Aaron themselves indulged a spirit of unbelief, on this occasion. It was for this, that they were excluded from the promised land. Well may we conclude, that an unbelieving spirit is offensive to God.

No. XXXIII. DEUT. VI, 4—9, 13, 17, 18.

(5) *אֶחָד*, one, in opposition to the polytheism of all the Gentile nations. The metaphysical nature of the Godhead is clearly not the particular object of assertion here. — *לֵבְבְךָ* and *נַפְשְׁךָ*, a repetition of words nearly synonymous here, for the sake of intensity, 438. d. and Note. — *בְּאִזְנְךָ*, Dec. VI. γ.

(6) מִצִּיּוֹן, Part. Piel, 313.—עַל, *in, on, before*, for the same sense will be conveyed in either way, i. e. ‘constantly remember.’

(7) וְשִׁנְנֶתָם, *and ye shall inculcate*, reg. Piel in a verb עִנֵּן, 262.—בְּשִׁבְתֶּיהָ, Inf. fem. with suff., from יָשַׁב, Dec. XIII. *g.*—וּבְלִכְתֶּיהָ, *id.* from יָלַךְ.—וּבְנִשְׁכָּבָהּ, Inf. suff. from נָשַׁב.—וּבְקוֹיָמָהּ, *id.* from קָוָה, in pause.

(8) לְאֹת, *for a token, for a remembrancer*.—לְמִטָּפֶת, *front-pieces, frontlets*. From this precept, in later times, the Jews deduced the obligations of wearing *phylacteries*; which they greatly abused to superstitious purposes.

(17) נִשְׁמֹר תִּשְׁמְרוּן, 514. *a.*—מִצִּיּוֹת, *mits-vōth*, from מִצִּיּוֹה.

(18) לְאַבְתִּיךָ, i. e. ‘he bound himself by an oath uttered to thy fathers, that he would give this land to you.’

No. XXXIV. DEUT. XXXIV, 1—8.

(1) מִצְרָבָה, const. plur. of צָרָבָה, Dec. XI.—נָבוֹ, a mountain on the east side of the Jordan, probably not far from the northern part of the Dead sea, and the summit (רֹאשׁ) of a ridge, on the northern part of Moab, called Pisgah. בְּרֹאשׁ, in apposition with נָבוֹ.—עַל־פָּנָי, *before, in the face of*, i. e. on the east.—וַיִּרְאֵהוּ, Hiph. Fut. of רָאָה, *made him to see, shewed him*.—הַגִּלְעָד, the region on the east side of the Jordan, which the two and a half tribes possessed.

(2) וְאֵת פְּלִנְפָתָלַי, i. e. אֶרֶץ נִפְתָּלַי; for so runs the next clause, אֶרֶץ אֲפֶרַי. The countries mentioned in this verse, lie on the west side of the Jordan, and reach to the Mediterranean, for a considerable extent from north to south. The distinctive portions of tribes, which are here named, shew that the narration now in question was composed, or at least revised, after the division of Palestine among the tribes.—הַיָּם הָאֲחֵרִיִּן, *the sea behind*, i. e. the Mediterranean. To a Hebrew, who reckoned with his face toward the rising sun, the east was *before*, the west *behind*, the south *the right*, and the north *the left*.

(3) הַיָּבֵב, *the south*, here, the south part of Palestine.—הַיָּבֵב, lit. *the circle*, viz. the bow or circle of land made by the windings

of the Jordan.—**יְרֵחוֹ בִּקְעָת**, *the plain*, or rather, *intervale of Jericho, the city of palm-trees*, (so called from the great number of these which grew in its neighbourhood).—**צֶעֱרָ**, a town near the southern extremity of the Dead sea.

(4) **אֲנִיִּי**, *concerning which*, 428. 3.—**הָרָאִיתִיךָ**, for the Seghol under ה, and the Hhireq under א, (instead of the usual **הָרָאִיתִי**), see 287. 1.; lit. *I have caused thee to see*, viz. the lands above mentioned.—**שָׁמָּה ה**, local, 100. i.

(5) **עַל־פִּי**, lit. *according to the mouth*, i. e. according to the word or declaration; *mouth* being taken for what it utters. Comp. Deut. xxxii, 49—52.

(6) **וַיִּקְבֹּר**, *and one buried*, or *he [Jehova] buried*; for the Nom. is not expressed in this case, and we are left to make it out from the context. The latter seems to me to be the mind of the writer. One would not expect an *impersonal* verb here.—**בְּנֵי**, in a valley, (*a Wady*, as the Arabians call a ravine, with banks more or less steep, and either narrow, or of some considerable width).—**בּוֹל**, *before*, i. e. on the east, or *over against*, i. e. not far from, in view of.—**בֵּית פִּעִיר**, the name of a mountain, probably one of the summits of the Pisgah ridge.—**וְלֹא יָדַע אִישׁ**, which seems plainly to indicate, that it was Jehova who buried Moses, and not any one of the friends of the prophet. How could such an one forget the place of his burial?

(7) **בְּמוֹרָיו**, Inf. with suffix, 521. a.—**קָהָתָהּ**, fem. of **קָהָת**.—**לְחוֹז**, *his vigour, active power*.—**וַיִּתְּמוּ**, from **תָּמַם**, 261.

No. XXXV. JOSH. III, 9—17.

(9) **גָּשָׁה**, *gō-shū*, a peculiar form of the Imp. of **גָּשׁ**, not noted in the Lexicons or Grammar; *draw nigh, approach*.—**הִנֵּה** *hither*.

(10) **חֹרֵשׁ יוֹרֵשׁ**, Hiph. Inf. and Fut. of **יָרַשׁ**, 514. b.; the Inf. is written *defectivè* for **חֹרֵשׁ**, 63.; *he will surely dispossess, drive out*.

(11) **אַרְבֹּן חֲבֵרִית אֲדֹן פְּלִיחָאָץ**, four successive words all in regimen or const. state.

(12) **לָכֶם**, Dat. *commodi*.—**אִישׁ**, 458.—**אָחָד**, 438. b.

(13) פְּנוּחַ, Inf. const., 521. *b.*, comp. 525. for the relation of פְּנוּחַ to פְּנוּחַ; and for the form of the latter, see 270. *a.* 2.—נִשְׁאֵי, 531.—בְּמִי, const. of מִיָּם.—וַיַּעֲמְדוּ, 226.; Vav not conversive here.—גֵּר אֶחָד, *one heap*, Acc. of manner. Meaning: ‘The waters, instead of flowing on as usual, shall accumulate and form a rising mass or heap.’

(14) בְּגִסְעַי, 521. *a.*—מֵאֲחֶהָ לִיָּהֶם, from אֶהָל.

(15) וַיִּכְבּוּא, 521. *b.*—בְּקִיָּה, Dec. IX. const.—מָלֵא עַל, *is full above, overflows*.—בְּדֹרְתֵי, Dec. XI. from בְּדָרָה.—יָמֵי, const. plur. of יוֹם.

(16) וַיַּעֲמְדוּ, 226.—הִרְחֵקָהּ, as an adverb, 403. *d.*; *far, remote from*.—מְאֹדָה, *very*.—בְּאַדָּם, for which, in the margin, we have מֵאַדָּם, *from Adam*, a town or city, as the context shews. If the reading בְּאַדָּם is retained, then we must render the whole phrase, *very far in respect to Adam*.—מֵצֵד, *at the side*.—וַהֲיִירְדִים, viz. מִיָּם, [the waters] *which came down*, i. e. towards the Dead lake, otherwise called (as here) *Sea of the Plain*, or *Salt sea*.—הַנְּחוֹתַי, *were entirely cut off*, 533.—בְּגֵד, *opposite to, over against*.

(17) בְּחֶרְקָה, 142. *a.*—הִקְנֹה, form of Hiph. Inf. of בִּינָה, used as an adverb here, 403. *d.*; *firmly, safely*.

It is quite impossible here, to explain away the meaning of the writer in respect to this miraculous interposition. The 15th and 16th verses are so specific and definite as to their meaning, that to allege that the Jordan was forded by the Israelites, at a time when the waters were very low, is quite impossible; i. e. it is impossible to shew that the writer means to convey this idea. There is no alternative here, but either to believe in a miraculous interposition of God, or to abandon all confidence in the correctness of the sacred historian.

No. XXXVI. JOSH. X, 12—14.

(12) הִתָּה, for הִתָּה, 107. 2.; from הִתָּה, and Inf. fem. in the const. state, 520. *b.*; the *subject* of the verb הִתָּה follows it in the Gen., 525.—לְעֵינַי, lit. *in the eyes of*, i. e. in the sight of, before.

—דִּם, Imp. of דָּם, with Vav *fulcrum*, 64.; comp. 264. 3. where are examples of the Fut. with the like form.—וְיָרִיךְ, and thou moon, Voc. case, דִּם is implied after it.

(13) וַיִּהְיֶה, 261.—וַיָּזַד, i. e. וַיָּזַד, the final vowel being prolonged by the accent Rebhia upon it, 144. 149.—וַיִּקַּח, Fut. Kal of וָקַח, took vengeance upon.—וְלֹא, not question-wise, *nonne*; but for וְלֹא, *ecce, lo*. So the Seventy frequently render וְלֹא, viz. by ἰδοὺ; and in the Samaritan and Rabbinic, this is the predominant sense of the word; also in Arabic, *يَا* means *ecce*.—וַיָּשָׁר, *of Jasher*, i. e. of the upright; a book of national songs or narratives so called, probably because it contained narratives respecting men of an upright character; comp. 2 Sam. i, 18.—וּבְחֵץ הַשָּׁמַיִם, in the midst of the heavens, i. e. at the meridian. It was about noon, therefore, when this occurrence took place.—וְלֹא יָזַד, did not hasten, i. e. did not move rapidly as he usually does; for his movement is described as *rapid* by the sacred writers, e. g. Ps. xix, 6.; Ecc. i, 5. It is difficult to say, however, whether the expression וְלֹא יָזַד be not *σταθεῖς* here, so that the meaning is simply, 'it stood still.'—וּבְיוֹם הַיָּמִים, about a whole day, 428. c.

(14) וְלֹא הָיָה כֵּיוָם כֵּיוָם, and there was not like unto that day, i. e. there has been no day like that, either before or since.—וְלִשְׁמֹעַ יְהוָה, in respect to Jehova's hearkening, etc. 525. Comp. 523. in view of which we may render here, when Jehova hearkened to.—וַיִּלָּחֶם, 182. 6.—וַיִּשְׁרָאֵל, Dat. *commodi*.

No. XXXVII. JUDG. IV, 13—24.

(13) וַיָּבֶר, 461.—וַיָּבֶר, prob. a word of foreign origin; for form, see 141. Note 2.—וּמִחֶרֶשֶׁת etc., i. e. from the northern extremity of Galilee, down to the river of Kishon, which runs in the valley north of Tabor, and springs from this mountain.

(14) וַיִּבֶרְךָ, put him into thy power, or under thy control.—וְלֹא, *ecce*, as in No. XXXVI. v. 13.—וַיֵּצֵא, goeth forth, including the Fut. also, 503. d. 2.

(15) וַיֵּיָחֶם, *vāy-yā-hōm*, short O, Fut. with Vav, from וָחַם,

208. Note 2.—**הַרְקָב**, generic, *cavalry*.—**לְבִי**, *by the edge of the sword*.—**וַיִּנָּס**, apoc. Fut. Kal of **נָס**, 270. *a.* 3.

(16) **הַמַּחְנֶה**, the *infantry*, if we may employ the present technical language of military men, in order to translate the word.

(17) **שָׁלוֹם**, *a state of amity*.

(18) **לְקִרְאָת**, for form, see 118. Note 2.—**סִיגְרָה**, 270. *a.* 4. *Imp. parag.* The asterisk here, and again on the same word in the sequel, points to a Masoretic note at the bottom, which is, ‘*Milra*,’ i. e. the tone is on the ultimate, 99. Note; see in 100. *i.* under *e.* g.—**וַיִּסֶּר**, Hiph. Fut. apoc., 270. *c.* 3. *Fut. apoc.* with Gutt.—**וַיִּתְכַּסְּהוּ**, with **ה** local, and in the Acc., 428. *a.*—**פָּסָה**, Fut. Piel of **פָּסַח**.—**בַּשְּׁמִיכָה**, *with a mattress*, with a small piece of carpeting, such as was used on couches.

(19) **וַיִּשְׁקִי**, *Imp. fem. Hiph. of שָׁקָה*.—**מִמַּי**, from **מָא**, see 278. and 63.—**נֶאֱוֶד**, for **נִאֲוֶד**, 118.

(20) **עָמַד**, *Imp. masc. form*, although addressed to Jael, 490.—**פָּתַח**, 428. *b.*—**וַיִּשְׁאַלְהֶ**, from **שָׁאֵל**; for the dropping of the Qamets, see 133.—**וַיֹּאמֶר**, *and he shall say*, 209.

(21) **יָתַד**, const. of **יָתַד**, Dec. V.—**בְּלִטְאִי**, *with secrecy, privily*.—**נִרְדָּם**, Niph. 182. *b.* 4.—**וַיִּצַּח**, *and he sunk down lifeless, fainted*, Fut. apoc. of **עָיַח**, with Pattahh under the Guttural **ע**.—**וַיִּמְרוּ**, with final vowel long, 144. also 180. *b.*

(22) **לְקִרְאָתוֹ**, 278. 2.; for form, 118. Note 2.—**לָהּ**, *Imp. of יָלַף*.—**וַיִּרְאֶהָ**, Fut. Hiph. of **רָאָה**, with epenth. suffix, 309. *d.*—**וַיִּבְקַשׁ מִבְּקֶשׁ**, 527. *a.*

(23) **וַיִּכְנַע**, *thus did [God] subdue or humble*.

(24) **וַיִּהְיֶה . . . חֲלוּיָהּ**, 514. *c.* denoting *continuance*; while **וַיִּחַשְׁחָה** denotes the kind of action, viz. *was heavy or oppressive*.—**וַיִּכְרִירוּהָ**, 521.

No. XXXVIII. JUDG. XVI, 23—31.

(23) **וַיִּשְׂמְחוּהָ**, 226.—**וַיִּשְׂמְחוּ**, *and for rejoicing*.—**זָרְנוּ**, sing., 437. 2.

(24) **וַיִּהְיֶה מִחֲרִיבֵי**, *him, i. e. Sampson*.—**וַיִּהְיֶה מִחֲרִיבֵי**, *and him who destroyed*.—**וַיִּכְלֶלְנוּ**, *and him who multiplied our slain*.

(25) בָּיטוֹב, the vowels are made to fit the Qeri at the bottom of the page, פָּטוֹב לָבָם.—פָּטוֹב, *when their heart grew merry*, 521. *b.*—הָאֶסְיָרִים, the pointing is adapted to the Qeri at the bottom of the page, Part. pass. of אָסַר.—וְיִצְחָק, Piel. Fut., *that he might make sport*.

(26) הַיָּדִידָה, *station me*, Imp. parag. Hiph. of יָדַח, 251.—וְהִימָשְׁנִי, (with points adapted to the Qeri), Hiph. Fut. with suffix, from מוֹשֵׁה, Yodh omitted before the last radical, 63.; Qamets dropped under ה, 133.—עָלֵיהֶם אֲשֶׁר, *on which*, 478.—כָּכִין, Niph. *is built*.—וְאֶשְׁעֶן, *that I may lean*.

(27) בְּשֹׁחוֹק שְׁמָשׁוֹן, 525. 521.

(28) וְאֶתְקַמָּה, 412. *d.*—זָכְרָנִי, Imp. Par. XXII.—מִשְׁתָּי, *on account of the two*; the asterisk refers to a note, which denotes that the ת here is Raphe, contrary to the usual form of this word.—מִפְּלִשְׁתִּים, [that I may be avenged] *in respect to the Philistines*.

(29) וַיִּלְפָּה, *stooped down towards*, the sense requires, *took hold of*.

(30) תָּמַתִּי בְּפִשִּׁי, *let me die*, 475. 2. *a.*—וַיֵּט, Par. XIX., *he laid out, he put forth*.

(31) אֶחָדִי, for אֶחָדִי, 142. *a.*—וַיִּשְׁאֵל, Dagh. omitted in the Sin, 73. Note 3.; Fut. of נָשָׂא.—בֵּין . . . וּבֵין, *between . . . and between*; the Hebrews repeated the particle in such a case, while we use it only once, and that before the first noun, e. g. here *between Zorah and Eshtaol*.—שָׁפַט, *ruled over, governed, directed*. The office of *judge* in the East, is invariably connected with that of magistracy in other respects. All kings are judges; and all judges besides them, are executive officers under them of some kind or other. Hence, in the Scriptures, the word *to judge* often means, in a figurative sense, *to have a predominance among, to have a superiority over, etc.*

If any one should question the possibility of three thousand people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts which,

while they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most speculative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a sceptical cast are continually prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when, as some popular writers admonish us to believe, men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes, present evidences of control over physical, mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than thirty centuries; which confound and put to shame all that the arts and sciences, and the experience of three thousand years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance, of the *primitive* ages. The Philistines, the near neighbours of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for three thousand, and some of them not improbably for many more, to stand upon the roof.

As to the strength of Sampson, in tearing away pillars on which such an enormous weight rested; those who disbelieve any thing which is miraculous, will of course regard the whole as *μύθος*; those who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him, in the case under consideration. A heavy blow was inflicted on polytheism, by the event in question, and on its votaries who were the enemies of God's chosen people.

No. XXXIX. 1 SAM. III, 1—14.

(1) מִשָּׂרָה, Part. Piel, 231.—נִפְרָץ, lit. *spread abroad*, i. e. *common, usual*.

(2) וַיְצִינִי, dual suff. of יָצַיִם; the asterisk refers to another orthography (*plene*) in the Qeri; see 336. Note 5. ANOMALIES, 1. —הִחֲלִי, Hiph. of חָלַל.—בְּחִירָה, Piel. Inf. of בָּחַר, comp. 232. *b.* but the form of the Inf. mood is not stated there; *to be dim, to fail*.

(3) גֵּר, also גִּיר, 63.—טָרַם, *not yet*; as to the form, 403. *b.*

(5) וַיִּצֵץ, from רִיץ, 270. *a.* 3. Fut. apoc.—וַחֲנִי, Daghesth omitted in the first נ, 73. Note 3.; comp. at the end of v. 4.—לִי, 75. *a.*—שָׁכַב, *lie down again*, 533.—שָׁכַב, in pause.

(6) וַיִּסָּף (וַיִּסָּף), Hiph. apoc. Fut. of יָסַף, 63. and 208. Note 2.

(7) טָרַם יָדַע, *had not yet known*.

(8) וַיִּבֶן, apoc. Fut. Kal of בָּן, 274. 2.

(9) לֵא, Imp. of יָדַע.—דַּבֵּר, *speak*, Imp. Piel.

(10) כַּבֶּעֱם-כַּבֶּעֱם, *as once and again, as repeatedly before*.

(11) וַעֲשֵׂה אֲנִי עֲשֵׂה, 527. and 529.—תִּצְלִינָה, fem. plur. Fut. Hiph. of צָלַל.

(12) הִחֲלֵה וְכֵלֵה, Inf. abs., although not the usual form as to the latter verb, 514. *c.*; lit. *beginning and finishing*, i. e. *thoroughly executing the whole*.

(13) מִלְּלִים, Daghesth omitted in the first ל, 73. Note 3.—לָהֶם, 545.—בָּחַר, Piel.—בָּרַם, 506.

(14) אִם, *if*, but in an oath (as here) it means *not*. The reason is, that the phrase is elliptical. Fully written out it would run thus, *If I do thus and so, may God do this or that to me!* See the formula in full, 2 Sam. iii, 35.; 1 Sam. xxv, 22. In such cases, the meaning of course is, 'I surely will not do this or that.' —אִם-יִתְפַּכֵּר, *shall not be expiated*, 187. *c.* 3.

No. XL. 1 SAM. XVII, 38—51.

(38) מַדְּיוּ, suff. plural of Dec. VIII., from מִד, *raiment, apparel*.—וְנָחֵן, *put, placed*.—וְשָׂרְיוֹן, 511.

(39) וַיֵּאָל, Hiph. apoc. Fut. of יָאֵל, 63.—לָקַחְתָּ, לָקַח Inf. of יָלַח, *but he had not put them to trial, he had not proved them*.—וַיִּסְרֶם, Hiph. Fut. with suffix, from סָרַר, reg. form יָסִיר, here written *defectivè*, 63. and the Qamets dropped under the Yodh, 133.

(40) מִקְלֵי, from מִקָּל, Dec. VII., Dagh. omitted in ק, 73. Note 3.—חֲלָקֵי אֲבָנִים, lit. *smooth ones of stones*, i. e. smooth stones, 423.—חֲלָקֵי, const. plur. of חָלָק, 41.—הָרַעִים, root רָעָה.

(41) חֲלָהּ וְקָרֵב, 514. c.

(42) וַיִּבְיָחֵי, from בָּיָח, const. of יָבָח, Dec. IX.; lit. *with something beautiful*, i. e. with beauty.

(43) בָּא, Part. of בֹּאֵה, 527.—בַּמִּקְלוֹת, Dagh. omitted in ק, 73. Note 3.

(44) לָכָה (לָהּ), parag. Imp. of יָלָה.

(45) מַעֲרָכוֹת, const. plur. of מַעֲרָכָה, Dec. XI.—חֲזַרְפָּת, Piel of חָרַף. The asterisk refers to a Masoretic note, which is, that ‘Soph Pasuq (Silluq) is placed on the vowel Pattahh;’ which is rather unusual, inasmuch as it generally prolongs it.

(46) וַיַּחֲסִירוּתִי, Hiph. of נָחַח, 63.—וַיַּחֲסִירוּתִי, 63. from סָרַר.—כָּגֵר, *corpse*, collective here, *corpses*.—לְיִשְׂרָאֵל, *who belongs to Israel, or, who is on Israel’s side*.

(48) חֵמֶרְכָּה, toward the camp, viz. the camp of the Philistines; Acc. of place, 428. a.

(49) וַיָּהּ, from נָחַח.

(50) וַיִּמָּתְהוּ, Hiph. Fut. of מוּת, 63.

(51) וַיִּמָּתְהוּ, Polel of מוּת.—גִּבּוֹרָם, *their champion, hero*.—וַיִּגְסוּ, Fut. Kal of גָּס, 63. and 41.

SELECT PASSAGES OF HEBREW POETRY.

THE poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of

syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both,) and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στίχος* may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX.; or (to what in some respects is still more satisfactory) to his *Preface to the Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7.; Vogel, *de Dialecto Poetico*; Meyer, *Hermeneutik des Alt. Testaments*; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some respects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling,) abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives them.

(a) *The choice of words.* Thus אָנוֹשׁ instead of אָדָם, *man*; אָתָּה instead of בּוֹא, *to come*; מִלָּה instead of דְּבָר, *word*; יָוָם instead of עוֹלָם, *former time*; יְהוָה instead of מַיִם, *water*.

(b) *The meaning of words.* E. g. אַבִּיר *strong for God*; אַבִּיר *strong for bull*; יְהִידָה *the only, the darling, for life*; יוֹסֵף *Joseph, for the nation of Israel, etc.*

(c) *The forms of words.* E. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיָה instead of הָיָה, *to be*; עַמִּים instead of עַמִּים, *nations*; שָׁנֹת instead of שָׁנִים, *years*; יָמֹת instead of יָמִים, *days*; מִי instead of מִן, *from*; יִהְיֶה instead of יֵלֵךְ, *he will go*.

(d) In poetry, *several grammatical forms are peculiar.* E. g. paragogic הַ is suffixed to nouns in the absolute state; הִ- and יִ- are suffixed to nouns in regimen; מוֹ- suffix is used instead of הֵ- *them, their*; הִי- and יְהִי- instead of הִי- *his*; הִי- fem. instead of הִי- *thine*; הִי- and הִי- plur. instead of הִי-.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis, etc., are more frequent than in prose.

The design of this brief sketch, is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to attain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the student can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper here to note, that in making the division of Hebrew *στίχοι* or parallelisms, I have not been always guided by the train of accents put upon them. In general, these are an adequate guide and may be trusted. But they always need a watchful eye over them; and, not unfrequently, a departure from them

is absolutely necessary, in order to preserve the best sense of the passage. Where this is necessary, or at least where I have judged it to be so, I have not scrupled at all to make such departure. It is now a position which needs no longer to be formally established, that the accents are not of ancient and obligatory authority. The palpable (not to say gross) mistakes, into which the Accentuators have sometimes fallen, is a sufficient ground why we should be allowed, when exigency demands, to depart from the path which they have marked out. I have done so; but I have done it only when I thought it quite necessary, or at least important, to do it, in order not to injure the poetry, or the meaning of the author. The student, who gains even a slight acquaintance with the accents, and with their nature as signs of pause, and as conjunctive as well as disjunctive, will be able at once to judge of all the departures which I have made; and to decide in some good measure, as to the expediency of them. It must be obvious, that the determining of the respective length of *στίχοι*, must sometimes be a matter of taste, and feeling, and judgment, rather than the following of any technical rules. Hence different persons may not always agree. I can only say, that I have made no division contrary to the accents, without considering the subject and examining before I decided.

NO. XLI. PSALM CL.

If we may suppose, (what at least is very probable,) that the first and last *στίχος* of this Psalm was sung by the whole united temple-choir; and that the rest was sung *responsively*, by parts of the same; it is easy to see, that the effect must have been exceedingly great, upon those who were present at its recital, as well as upon the singers themselves. That the choir of voices was accompanied by a variety of instruments, is sufficiently evident from the matter of the Psalm itself.

(1) *לִלְיָהּ*, Piel, Dagh. omitted in the first *ל*, 73. Note 3. The accent is here put on the penult, because a tone-syllable immediately follows the word, 101. *d*. In the last line of the Psalm,

the student will see that Maqqeph and Methegh are employed, instead of a tonic accent as here. The real tone of the word is on the ultimate.—The Dag. forte is omitted in all the succeeding derivatives of **הָלַל**, for the same reason as above; and they are all in Piel Imperative.

יָהּ, *Yāh*, *Jehova*, an apocopate form of **יְהוָה** is another also, which is common in proper names, and from which **יָהּ** seems to be directly derived.—**בְּקִדְשׁוֹ**, *in his sanctuary*, i. e. ye who worship in his sanctuary or temple.—**בְּרָחוּצֵי עֲזָרוֹ**, *in the firmament of his glory or might*. I prefer the former. Meaning: ‘Praise Jehova ye who worship in his glorious firmament,’ i. e. ye angels in the world above.—**עֲזָרוֹ**, Dec. VIII., from **עָזַר**.

(2) **בְּרַב גְּדֻלּוֹ**, *on account of his mighty deeds*.—**בְּרַב גְּדֻלּוֹ**, lit. *according to the abundance of his greatness*, i. e. in a manner that corresponds with his exceeding greatness, 438. *d.* and Note.

(3) **בְּרִיקָע**, lit. *stroke*. In English we say, *blast*.—**גְּבִל**, prob. *harp*.—**בְּבוֹר**, prob. *lyre*.

(4) **תֶּהָ**, *small-drum*.—**מְחוֹל**, the *solemn dance*, a measured step accompanying the music, and as it were beating the time for it.—**מִנִּים**, *on the strings*, i. e. stringed instruments.—**עֶגְבָּ**, commonly written **עֵיגָב**, comp. 31. Note 4.; *bag-pipe, bassoon?* The translation of it by *organ*, seems to be incorrect.

(5) **בְּצִלְצְלֵי שָׁמַע**, (**שָׁמַע** in pause), lit. *with cymbals of sound*, i. e. with sounding cymbals, 440. *a.*—**רִירוּעָה**, *of joyful noise or sound*. A slight variation here makes the difference between this and the preceding *στύγος*.

(6) **חַיָּשָׁמָה**, lit. *breath*, i. e. every creature which breathes, all which has life.—**תְּהִלָּל**, fem. because of its agreement with **נִשְׁמָה**.

No. XLII. PSALM CXXXIV.

The title to this Psalm, (and to the others which follow), I have printed in small type, in order to distinguish it from the body of the Psalm. That this has not long ago been done, has been occasioned by following the Masoretic rules of arrangement, by which the *title* is not only confounded with the Psalm itself,

as to the enumeration of the verses, but actually made a regular part of it, even in the train of the accents. As this is surely not 'distinguishing things that differ,' I have ventured to throw the title into a line by itself, to omit the accentuation upon it, and to distinguish it from the body of the Psalm, by the mode of printing it.

שִׁיר הַמַּעֲלֹת, (in the title), means, either 'pilgrim-song,' i. e. song sung when *going up, ascending*, to Jerusalem, as at the yearly feasts, etc., (which explanation will fit several of the fifteen Psalms with this title); or, 'gradation-song, degree-song,' i. e. a song in which one distich gradually advances upon the other, or is built partly upon it, by repeating some of its words or thoughts, (which explanation fits many *στίχοι*, but not all, of the Psalms bearing the title in question.)

Such are the usual explanations. But may not some light be thrown on this word, by referring to the poetry of the Syrians? One of the eight species which they distinguish, is *جَدْوَل*, *gradus, scalæ*, of the same signification as *מַעֲלֹת*. The name in Syriac appears to refer to a particular species of metre; see Oberleitner's *Chrestom. Syr.* p. 287. But what the metre is, in the Psalms entitled *מַעֲלֹת*, (if indeed this title refers to metre,) we have not the means of determining.

(1) *הִנֵּה*, see! i. e. *attend*, hortatory in its sense, in this place.—*בְּרַכּוּ*, Imp. Piel, *bless*, i. e. *praise, laud*.—*עֲבָדִי*, here means, *those employed in the temple-service*, as the next *στίχοι* shews.—*הָעֹמְדִים*, *הָ* who, 412. Note 1.; lit. *standing*, which is the attitude of those who are in waiting or attendance, and alert in performing service.—*בֵּית־יְהוָה*, the temple.—*בַּלַּיְלֹת*, plur. masc. of *לַיְלָה*, 322.; *by night*, lit. *during the nights*. Meaning: 'Ye Levites, ministering in the temple, and keeping the night-watches there, praise the Lord!'

(2) *שָׁאֵה*, Imp. of *נָשָׂא*.—*הַנֶּשֶׁבֶת*, toward the sanctuary, 428. a., i. e. the most holy place where God dwelt; for *toward this* the worshipper always turned, when he offered up his supplications, which is expressed here by 'lifting up the hands.'

(3) יְרֵכְךָ, 201. Note.—מִצִּיּוֹן, *from Zion*, where God dwelt in his sanctuary; in other words, ‘May the God who dwells in Zion bless thee!’—עֲשֵׂה, Part. in const. state, 531. The dot over the middle tooth of the Shin is part of the Rebbia Geresh, 95. No. 11, which is placed on this word.—וְנִאֲרָץ שָׁמַיִם, which, in the usual method of speaking, are the same as τὸ πᾶν, i. e. *the universe*.

No. XLIII. PSALM CXVII.

(1) אֱמִים, fem. plur. of אִמָּה, 322.

(2) גָּבַר, *he has magnified*.—נִאֲמָרָה, for נִאֲמָרָה, 107. 2.; *fidelity, faithfulness*, viz. in keeping his promises.—הִלְלֵיהִי, plainly a general chorus to the Psalm.

The whole Psalm is evidently one adapted to be sung at the commencement, or at the close, of worship.

No. XLIV. PSALM CXIII.

(1) אֵת־יְשׁוּעָה, *the name*, a periphrasis for Jehova himself. Thus, ‘The name of the God of Jacob defend thee,’ i. e. the God of Jacob, etc.; and so very often throughout the Scriptures.

(2) יָדִי, 120. b. and 201. Note.—מְבַרְךָ, Part. Pual.

(3) מְבוֹאֵי, Dec. III. *departure, going down*.—מְחַלְלֵל, Part. Pual, *laudandum*.

(4) כָּם, Part. Kal of כָּמוֹ—בְּבוֹדוֹ, *his splendour, excellency, majesty*.

(5) בִּיהַרְדּוֹ, see Part II. No. X.—הִמְגִּבִּיהִי, Hiph. Part. with Yodh parag., 211. a. 4.—לְשֹׁכְתוֹ, in pause, Inf. of יָשַׁב; lit. *in respect to his dwelling*. Both words together, ‘Who maketh high [the place מְקוֹם] of his habitation,’ i. e. dwells in heaven.

(6) הִמְשַׁפִּילִי, Part. Hiph., 211. a. 4. *who condescends, who stoops down*.—בְּשָׁמַיִם, *upon the heavens*, etc.

(7) מְקִימִי, Part. Hiph., 211. a. 4, the final Yodh (which draws down the tone) causing the Tseri under מ to fall away, 133.—יָרִים, 504. b.

(8) לְחַוְשִׁיבִי, Inf. Hiph. with Yodh parag., 211. *a.* 4.

(9) מוֹשִׁיבִי, Part. Hiph. 211. *a.* 4.—עֲקָרָה, Seghol fem. of עָקָר. The whole phrase, ‘Who maketh the barren woman to dwell in the house,’ is an euphemism to express the idea of causing fecundity; which the next στείχης clearly shews. To those who are acquainted with the peculiar views of the orientals on this subject, it will appear nothing strange that this is reckoned as a distinguished blessing. Comp. Gen. xv, 2.; xvi, 1 seq.; xxx, 1 seq.; Luke i, 25.

No. XLV. PSALM CIII.

לְדָוִד (title), לְ *auctoris*, as the critics say, i. e. לְ indicating the author; a common method of expressing authorship.

(1) נַפְשִׁי, *O my soul!* Thus could the Hebrew address himself; and thus we imitate him in English. In like manner, Pindar addresses himself by φίλον ἑταρῶν, *cor amicum*.—הִרְבִּי, suff. plur. of הִרְבָּה, the meaning is, ‘my soul, myself,’ or, ‘all my powers and faculties.’—נָשָׂם, governed by הִרְבִּי implied.—נָפְשִׁי, 440. *a.*

(2) נְמוּלִי, Dec. I., *his kindnesses, beneficence*.

(3) עֵינִי, suff. fem. sing. of עֵין, the fem. suff. עֵינִי taking a parag. Yodh, (a poetic form).—תִּמְלִיכִי, in pause, for תִּמְלִיכִי, 236. *c.* fem. suff. plural.

(4) חִיָּי, suff. plur. of the same form as the preceding.—חִמְעִי, Part. Piel, Dagh. omitted in חִמְעִי, 152. *a.* 5.; חִמְעִי fem. suff. referring to נַפְשִׁי.—חִמְעִי, Acc. 511.—חִמְעִי, *ib.*, used only in the plural, and of a peculiar form.

(5) טוֹב, *with good* of every kind adapted to produce happiness.—עֲדָנִי, from עָדָה, Dec. VI., suffix as in 336. *b.*; a doubtful word, but probably meaning here *senectus, advanced age*, as the

Chaldee has translated it. The Arabic عَدَّ, *ed*, means *seculum*.—תִּמְלִיכִי, 3 fem. sing. in Fut. Hith., with נְעִירִי for its Nom., 495. *b.* This noun has the fem. suff. תִּמְלִיכִי in pause, for תִּמְלִיכִי, 336. in *c.* and comes from the plur. נְעִירִים; lit. *thy youth is re-*

newed like that of the eagle. Some translate thus; *thou renewest thy youth like the eagle.* If this be the intention of the author, one would expect *תְּרַחֵץ*, as *נָפֵשׁ* is addressed, which is usually feminine. But as *נָפֵשׁ* is also masc. occasionally, there can be no valid objection to this mode of interpretation.—*נִפְּנָאֵר*, viz. as the eagle renews her pinions, and thus puts on the appearance of youth; the actual renewing of her age is, of course, out of question. The object of comparison is adverted to by the writer, in the same light in which it is commonly viewed and spoken of. The meaning after all may be simply, that a vigorous and healthy old age shall be enjoyed, like that of the eagle.

(6) *עֹשֶׂה*, lit. *the doer of*, const. Part., 531.—*מִדִּקְוָה*, *justice*.—*וַיִּשְׁפָּט*, [is] *Jehova*, 554. i. e. *Jehova executes justice*.—*וַיִּשְׁפָּט*, *and judgment, equity*.

(7) *יָדִיעַ*, Fut. as *past time*, 504. c. 2.

(8) *רָחִים*, with Daghes'h'd Pattahh, 58.—*מִרְחָם*, const. of *מִרְחָם*, Dec. V., constructed like Participials.—*מִרְחָם*, dual, *indignation*. Whole phrase; *protracted of indignation*, i. e. long suffering, slow to anger.—*רַב־חֶסֶד*, *abounding as to kindness*, 428. 3.

(9) *גָּרִיב*, Fut. Kal of *רָיב*.—*וַיִּשָּׁר*, Fut. Kal of *נָשָׂר*, with *ו* *fulcrum*, 64. The phrase is here elliptical, *נָשָׁר* being implied after *וַיִּשָּׁר*, i. e. he will not always retain his displeasure.

(10) *בְּחֶסֶד*, suff. plur. of *חֶסֶד*, Dec. VI.—*לָנוּ*, Dat. *incommodi* here.

(11) *בְּגִבְהַ*, Dec. III., from *גָּבַהַ*, lit. *according to the height*.—*עַל־יִרְאָיו*, *towards those who fear him*, *עַל* having here quite a different sense from what it has in the preceding *σπλάγχι*.

(12) *בְּרָחֶק*, 521. b. *like to the removing*, i. e. remoteness.—*הִתְרַחֵק* etc., i. e. he has separated our sins very far from us; which means, 'he has fully and freely forgiven them.'

(13) *בְּרָחֶם*, 521. b. Inf. Piel.—*עַל*, *towards*.—*רָחֶם*, Piel Præter, 232. b.

(14) *מִמֶּנִּי*, suff. state of *נִשְׁרָם*, *our frame*, i. e. of what materials we are made; as the sequel advertises us.—*זָכוֹר*, i. e. *זָכוֹר*, 517.; *he surely remembers, he recognises well*.

(15) *מִנֶּחֱשׁ*, 415. *as to man*.—*בְּחֶסֶד*, *as the grass*, i. e. short-

lived, soon withering away.—בֹּוֹ יִצְיִץ, *so he blooms*, Fut. Kal of יִצִּיץ.

(16) בּוֹ, 75. *a.* also 506.—וְאֵינְנוּ, 405.—יִפְיֶנּוּ, Fut. Hiph. of נָפַר, with epenth. suffix, 309. *d.*

(17) וְיִדְּקָרוּ, *kindness, beneficence*, a sense which this word frequently has; and so *δικαιοσύνη*, in the New Testament.

(18) לְשִׁמְרֵי, with יִדְּקָרוּ implied before it, taken from the preceding *στύχους*.—לַעֲשׂוֹתָם, *to do them*, i. e. to obey them.

(20) גְּבֻרֵי כֹחַ, *ye mighty of strength*.—לְשִׁמּוֹעַ בָּ, *who hearken to*, 523. *b.*

(21) מְשִׁרְרֵי, Part. Piel.—עֲשֵׂי, const. plur. Part., 531.

(22) בְּרָכֵי גִמְלֵי אֶת־יְהוָה, ending with the same words which stand at the beginning; and which probably were sung as a general chorus.

It is difficult to conceive of any thing more delightful than this hymn of gratitude and praise to God, for all his bounty, his compassion, and his kindness. He who can read it, without entering into the feelings and views of the writer by sympathies kindred with his, may well suspect that all is not right within him, and that his heart is yet estranged from God.

No. XLVI. PSALM C.

לְהוֹדָה, (title), *of praise*. This appellation is probably taken from the first *στύχους* in v. 4.

(1) הִרְרִיעִי, Hiph. Imp. of רָעַע, *shout, make a joyful noise*.

(3) הִדַּעִי, Imp. of יָדַע.—הוּא, *is, even he is*, 469.—הוּא, 467.—עָשָׂנוּ, 313.—אֵלֵּא אֲנַחְנוּ, i. e. *we did not* [make ourselves]. So with the Sept., the Accentuators, our English version, and most critics, I interpret this expression. But Rosenmueller and others read לוֹ for לָנוּ, and translate, *he made us for himself*, throwing אֲנַחְנוּ into the next *στύχους*.—עָמַר, i. e. אֲנַחְנוּ עָמַר, from the preceding *στύχους*, 562.; *we are his people*, because he made us, and we did not create ourselves.

- (4) בְּתִהְיֶה, *with song*, i. e. songs.
 (5) אֱמוּנָתוֹ, *his faithfulness, fidelity* in keeping his promises.

No. XLVII. PSALM XCIII.

(1) מְלִיךְ, 149. *reigns, is king*.—גִּאּוּרִית, Dec. I., *with majesty*, 511. לְבָשׁוֹ being the other Acc. here, which is implied after לְבָשׁוֹ. Meaning: 'He is all-surrounded with majesty or glory, he is exceedingly majestic or glorious.'—לְבָשׁ, in the second στίχος, implies a repetition of גִּאּוּרִית, 562. thus marking intensity by repetition.—עָזָה הִתְאַזָּר, *he girdeth himself with strength*, as before in the case of גִּאּוּרִית.—תִּבְרֶן, 3d fem. Fut. of Niphal, from בָּרַן, and agreeing with תִּבְרֶל, which is fem. and has immutable vowels; *the world is made firm*.—תִּבְרֶן, *id.* from מִבְּרָן.

(2) מִמֶּנֶּה, *lit. from then*, i. e. from ancient times, of old; for it is parallel with מִעוֹלָם in the next line.

(3) נִהְרֹת, *floods*, a figurative term, designating an overwhelming multitude of threatening enemies. The repetition in the next line, denotes intensity.

(4) מִקְלָרִית, *in comparison with the roaring*, 454. The adjective which precedes this comparison, מִדִּיר, follows below.—מִדִּירִים, i. e. with מִ implied, [*in comparison with*] *the mighty waves of the sea, Jehova in his lofty place is mighty*. Meaning: 'God in heaven is mightier than all my strong and numerous enemies.' After מִדִּירִים, מִים is implied.

(5) עֲדֵיתֶיךָ, *thy testimonies*, i. e. thy promises, assurances.—נֶאֱמָרוּ, 226.—נֶאֱמָרוּ, Pile of נֶאֱמָרוּ, 292.—לִאֲרֶךְ, before which נֶאֱמָרוּ is implied, 562. For Dagh. in תָּ, see 75. a.—לִאֲרֶךְ, *for a length of days*, i. e. for a long time, for ever.

No. XLVIII. PSALM LXXV.

לְמַנְצֵחַ, (title), *to the overseer*, i. e. the chief chorister, or leader in the music; *to him who has the direction or oversight*; comp. 2 Chron. ii, 2, 18.; xxxiv, 12.—In מְזַמֵּר . . . מְזַמֵּר, (so also in Psalms 67, 68, 87, and מְזַמֵּר in Psalms 41, 66, 83, 108.), one of the words is supposed by Rosenmueller, Gesenius, and

others, to be *pleonastic*; as in the phrases *חֲכָמָה בִּינָה*, *sapientia intelligentiæ*; *עַד-שָׁלָל*, *præda spoli*; *חֻקֵּי הַתּוֹרָה*, *statutum legis*; *עֶבֶד עֲבָדִים*, *servus servorum*. But with this explanation I do not feel satisfied. I should much rather believe that *שִׁיר* has reference either to the kind of poetry of which the Psalm is composed, or to the kind of music in which it was to be sung, or to something which was concerned with the manner of its recital.

(2) *לְךָ דְּמִיָּה*, lit. *to thee is quiet expectation*, i. e. to thee I look in quietude, confiding in the aid which thou wilt afford.—*דְּמִיָּה*, i. q. *דְּמִיָּה*, 41. a noun with the ending *יָה* which is equivalent to *יֵית* or *יֵית*.—*יֵיתָהּ*, i. e. *יֵיתָהּ*, from the preceding phrase.—*בְּצִיּוֹן*, i. e. who dwellest in Zion.—*נָדָר*, viz. *the vow* made in the day of calamity, and to be paid after deliverance from it.

(3) *שֹׁמֵעַ*, *O thou who hearest*.—*עֲדִיף*, from *עַד*, unto, 407. *b*.—*בָּשָׂר*, *flesh*, noun collective here, for *men*, and so it takes a verb plural.

(4) *דִּבְרֵי עֲוֹנֹת*, *iniquities*, the word *דִּבְרֵי* signifying *matters of*, and *matters of iniquity* means *iniquities*. The form of expression is *pleonastic*.—*גָּבְרֵי מִנִּי*, *are stronger than I*, 454. Note.—*בְּנִשְׁעֵינוּ*, *as to our transgressions*, 415. and 416. *b*.—*תִּכְפְּרֵם*, *thou dost cover them*, i. e. *thou dost forgive them*.

(5) *אֲשֶׁר תִּבְחַר*, i. e. *אֲשֶׁר תִּבְחַר*, *happy they whom thou wilt choose*, or, *happy the people whom thou chooseth*, q. d. *happy they who are, like Israel, thy chosen people*. For the ellipsis of *אֲשֶׁר*, see 553. *f*.—*וְיִתְקַרְבּוּ יִשְׁכְּנוּ*, [whom] *thou makest to approach nigh [to thee], that they may dwell*, etc.; i. e. *whom thou admittest to worship in thy temple, where thou dwellest, and who thus enjoy near approach to thee*, q. d. *are treated as confidential or beloved friends*. The forms of expression are elliptical; out of poetry we might expect, *וְיִתְקַרְבּוּ וְיִשְׁכְּנוּ*.—*חֵצְרֵי*, i. e. the temple.—*בְּטוֹבָה*, 205.—*בְּטוֹבָה*, *with the happiness*, or, *with the enjoyments*.—*לְפָנֶיךָ*, before which *בְּטוֹבָה* is to be repeated, 562. [with the enjoyments] *of thy holy temple*; *לְפָנֶיךָ* in this case, making the adjective, 440. *b*.

(6) *נוֹרָאוֹת*, i. e. *terrible to the enemies of God's people*.—*בְּצִדִּיק*, *in justice*, viz. to the heathen.—*תִּעֲנֵנִי*, *dost thou respond*

to us, viz. to our prayers; or, by deeds which strike terror into our enemies, dost thou, in justice, answer our supplications.—**מִבְטַח**, *the object of the trust or confidence*.—**קְצוֹתַי**, const. plur. of **קָצוּ**, one of the very few nouns which permit a furtive vowel before **ו** at the end of a word; see 120. *b*.—**קְצוֹתֵי אֶרֶץ וָיָם**, *the extremities of the earth and sea*, means, the most distant parts of the world, or, all the world.—**רְחוּקִים**, from **רָחוּק**, agreeing with **קְצוֹתֵי** implied, 562.; in English we may say, *even the most distant*, viz. extremities.

(7) **בְּכחוֹ**, Part. Hiph. of **כָּחַל**.—**כָּחוֹ**, *by his power*; for the change of person here, see 565. *a*.—**נִגְזָר**, *he [God] is girded*, Niph. Participle.

(8) **שֹׁאֵן**, Part. Hiph., *who stilleth, composeth*.—**שֹׁאֵן**, Dec. III., *the noise, the tumult*.—**נִהְיֹת לְאֻמִּים**, *even the tumult of the nations*; an epexegetis of the preceding expressions.

(9) **מֵאוֹתֵיהֶם**, *from their* (63.), Dec. XII.; from **תִּנְתָּה**.—**מֵאוֹתֵיהֶם**, for **מֵ** see 506.; *thy miraculous deeds, or, thy wonderful exhibitions*.—**בֹּקֶר**, *lit. egressus manè, the outgoings of the morning*, here put for *the oriental regions*.—**וָעֶרֶב**, *and of the evening*; but here is *Zeugma*, as the critics call it, **מִבְּאֵי** (the appropriate name for the setting of the sun at evening) being here implied, 568.—**תִּרְבֶּנּוּ**, reg. Fut. Hiph. from **רָבַן**, 263. Rem. 2.

(10) **רַב־תְּהֵאָה**, Polel of **שָׁהָה**, with suffix.—**רַב־תְּהֵאָה**, *much, abundantly*, as an adverb here.—**פְּלֵג אֱלֹהִים**, *the river of God*, either the river which God provides, or, a great river, 456. *e*.—**מָלֵא**, *is full of*.—**פִּי־כֹן תִּבְיֶנָּה**, *when thou hast thus made provision for it*, viz. by watering the earth abundantly.

(11) **רִיַּח**, I take as the Inf. abs. of Piel, and standing for **רִיַּח**, 517. *thou dost copiously irrigate, dost cause abundantly to drink*.—**נִחַח**, Inf. Piel of the same construction as **רִיַּח**.—**רִיַּחֲךָ**, plur. with Yodh omitted, 336. Note 5. 1.—**בְּרִבִּיִּים**, *with the drops*, viz. of rain, **תִּמְוִגְגָּה**, Polel of **מוֹג**.

(12) **שָׁנַת טוֹבֶרְךָ**, *thou crownest*, i. e. *thou adornest*.—**שָׁנַת טוֹבֶרְךָ**, *lit. the year of thy goodness*, i. e. *the year in which thy goodness has been displayed*, 424.—**יִמְעַלְלֶיךָ** etc., and wherever thou goest, there are exuberant fruits of thy bounty.

(13) נֶאֱדָה, Dec. XI., from נָאֵדָה, *the pastures* of the desert distil דֶּשֶׁן (implied).—וְגִיל, *and with joy* do the hills gird themselves.

(14) פָּרִים, from פָּר, Dec. II. *d.*; *the pastures* are clothed with flocks, i. e. greatly abound in them.—פֶּרֶךְ, *with grain*; also written פֶּרֶךְ.—וְהִתְרוּעֶעוּ, Hithpoel of רוּעַ, *they shout*; Fut. as present, 504. *b.*; and so of יִשְׁרִי (Fut. Kal. of שָׁרַח), which follows.

NO. XLIX. PSALM XLVI.

לְבָנֵי קֹרַח, *of the sons of Korah*, i. e. לְ אֹתוֹרִיס. Who these persons were, is not altogether certain. The probability is, that they were the descendants of Korah, who perished in the rebellion, Numb. xvi, 1 seq. It is certain that all his children did not perish with him, Numb. xxvi, 11. It is certain also, that some of their descendants were among those who presided over the tabernacle music; see 1 Chron. vi, 22. comp. vs. 31—33, where it appears that Heman was one of these overseers. In 1 Chron ix, 19, we find Shallum, a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites*. These last are mentioned also, in 1 Chron. xxvi, 1, and 2 Chron. xx, 19, as being among those who were engaged in religious music. Heman (mentioned above) seems to have been quite a distinguished person, in the time of Solomon, 1 Kings iv, 31. From all this, it would appear that there were men of eminence among the Korahites, in the time of David and Solomon, and the probability is, therefore, that the Psalms inscribed לְבָנֵי קֹרַח, belong to them as authors. These are Psalms 44, 45, 46, 47, 48, 49, 84, 85, 87, 88. In style, they differ very sensibly from the compositions of David; and they are some of the most exquisite of all the lyric compositions which the book of Psalms contains. The *title* was probably affixed by some editor of a later age; who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain, as to the individuals who were their respective authors.—עֲלֵמוֹת, plur. only; found also in 1 Chron. xv, 20. Gesenius, ‘a key in music;’ Rosenmueller, ‘a musical

instrument.' The former seems more probable; comp. 1 Chron. xv, 20. with v. 21. Does not עֲלָמוֹת mean *treble* in v. 20. in distinction from נְשִׁמְיִית, *bass*, in v. 21.? If עֲלָמוֹת be elliptical, for קוֹל עֲלָמוֹת, *the voice of maidens*, it may very naturally designate *the treble*.

(2) לָנוּ, Dat. *commodi*.—וְעָזוֹ, our *means of strength*, i. e. our defender.—בְּצָרוֹת, from צָרָה, Dec. I., because the first Qamets is immutable.—עֲזָרָה, Dec. XII.—נִמְצָא, Part. Niph. masc., agreeing with עֲזָרָה fem., by a *constructio ad sensum*, see also, 490.; *inveniendus, ad manus, promptus, at hand, of easy resort*; נִמְצָא may be construed, also, as having יְהוָה for its subject.

(3) בְּהַמִּיר אֶרֶץ, Hiph. Inf. of מִיר; therefore we will not fear, *in respect to a change of the earth*, or, *when the earth changes*, i. e. should the earth change, and sea become dry land, and dry land sea; “*si fractus illabatur orbis*.”—וּבְמוֹט הָרִים, *and should the mountains quake* in the midst of the seas, i. e. should the deepest foundations of the world be convulsed with earthquakes.

(4) יִהְיֶה מוֹ יַחַדְדוֹ, *let [the waters] roar tumultuously*, the first verb (from הָחָה) being rendered adverbially, 533. ‘Should the mountains shake בְּגִבְעָתוֹ, *with the swelling thereof*,’ viz. of the sea.

Thus far the figurative language employed by the writer, describes the commotions and threatening troubles of the times in which he wrote. He proceeds to open a more cheering prospect; not that of angry and overwhelming waves, but that of fields watered by copious streams, which gladden the country where they flow.

(5) נָהָר, [there is] *a river or stream*.—פְּלִגְיִי, means the channels or rivulets deduced from it, (in the oriental manner,) and directed as convenience may demand.—עִיר אֱלֹהִים, lit. *the city of God*, viz. Jerusalem; but the whole is figuratively said.—קֹדֶשׁ מִשְׁכְּנֵי, *the holy dwelling place*, 440. b.—בְּקֶרְבָּהּ, *in the midst of her*, viz. of the city.—לְפָנֶיהָ בֹקֵר, *at the approach of the morning*, lit. *at the turning towards*, i. e. very early, in good season, opportunely.

What was before *figuratively* portrayed, is now more *literally* described.

(7) בְּקוֹלוֹ, *he uttered with his voice*, where some complement in the Acc. after בְּקוֹלֵן seems to be necessary, viz. רָעַם, *thunder*, or some like word; comp. 1 Sam. vii, 10.; Ps. xviii, 14. —תִּמְוִיג אֶרֶץ, *the earth melted*; an exceedingly vivid description of the powerful effects of Jehova's mere word of rebuke.

(8) יְהוָה צְבָאוֹת, *Jehova of hosts*, i. e. God of the hosts of heaven.

(9) לָכֵי, Imp. of יָלַךְ.—מִפְעֻלוֹת, const. pl. of מִפְעָלָה, Dec. XI.—אֲשֶׁר־שָׁם, *who made, caused*.—נִשְׁמֹת, from שָׁמָּה.—בְּאַרְץ, viz. in our land.

(10) But now, how different the scene! מִשְׁפִּית, *he maketh to cease*, etc.—עַד קֵצָה, *even to the remotest parts of*.—נִזְצָץ, *he cutteth off*, viz. the sharp or wounding point; or, *he cutteth in sunder*.—עֲגֻלוֹת, *the chariots of war*.

(11) הִרְפֵּי, Hiph. Imp., addressed to the enemies of God's people; *cease your vain efforts*.—יָדְעוּ, Imp. of יָדַע, *and know*, that I have the sovereign control of all.—אֲרִים, from רוּם, 181. Note 2. —סָלָה, prob. *interlude*, viz. with instrumental music; so the Seventy, *διδάγματα, an instrumental chorus*; perhaps from סָלָה or סָלַל, *to lift up, to elevate*, viz. the instruments of music, in this case.

No. L. PSALM XXIX.

(1) בְּנֵי אֱלֹהִים, *ye sons of the mighty*, or, *ye sons of the gods*, an honorary title of nobles and princes; comp. Ps. lxxxix, 7. Some understand it of *angels*, in both places. Sept. *νιὸς κριῶν, the sons of rams*, i. e. lambs; and so all the ancient versions, with Houbigant, making אֱלֹהִים the plural of אֱלֹהִים; a most singular example of failure in taste to perceive the beauty and meaning of poetry.—וְהַבֹּי etc., *ascribe to Jehova glory and power*.

(2) כְּבוֹד שְׁמוֹ, *the glory due to his name*, i. e. to him, 424.—בְּהִדְרֵת קֹדֶשׁ, *in sacred ornament, with holy splendour*, viz. dressed in sacred, splendid attire, becoming those who approach the presence of the Majesty of heaven; see 440. a.

(3) קוֹל יְהוָה, here means *thunder*; as the sequel plainly shews.—עַל הַמַּיִם, *above the waters*, viz. the waters which are in the firmament, the waters in the clouds; comp. Gen. i, 7.—אֵל,

הַפָּבוֹד, *the glorious God*, 440. a. 'Jehova is above the mighty waters,' expresses his supremacy, or his omnipotent control.

(4) בְּפֹחַ, lit. *with strength*, i. e. strong, powerful, 442.—
בְּהָדָר, lit. *with majesty*, i. e. majestic, 442.

(5) שֶׁבֶר אֶרְזִים, describes the effects of the lightning, in rending the lofty trees on the mountains of Lebanon.—חֵלְבָנוֹן, from לָבָן *to be white*, and so, *White-mountain*.

(6) יִרְקְדוּם, *he maketh them to leap*, i. e. the mountains; referring to the rocking of them under the awful reverberations of the thunder.—בְּמוֹ, poetic form for בָּ.—שִׁדְרִיֹן, the Sidonian name of mount Hermon, (see Deut. iii, 9.), which the poet here employs as a diction somewhat more ornate, perhaps, than the common appellation.—בֶּן־רֶאֱמִים, *the young buffalo*, or, *the young wild ox*.

(7) חֲצִיב לִהְבוֹת, *divideth the flames* of fire, I refer to the scattered lightning, which so frequently appears in a thunder storm. Rosenmueller seems to think that it means, 'the thunderbolts striking fire.'

(8) חֲדָשׁ, Hiph. Fut. as Present, from חָדַשׁ, 504. b.—קַדֶּשׁ, *Cadesh*, the desert through which the Israelites passed, on their way to the promised land.

(9) יִחְזִיל אֵילֹת, from יָצָא, *maketh the hinds to bring forth*. It is said, that parturition is exceedingly difficult among this species of animals; and hence the effect of the thunder is represented as being very great, by this description. The simple meaning is, that the terror occasioned by the thunder, produces the effect in question, which is often a well known consequence of terror; see 1 Sam. iv, 19.—יַחֲשֹׁף יַעֲרוֹת, *it lays bare the forests*; which marks the effects of lightning on the trees, as it strips them of their bark and foliage, or scorches both so as to destroy all power of vegetation.—וּבְחֵיקוֹ, *and in his palace*, which appears to be the original meaning of the word; *temple* is a secondary meaning. In Ps. xi, 4. and xviii, 7. the word seems clearly to be used for *palace in heaven*; which recent commentators suppose to be here meant.—כָּלֹ, *every one*, all of the אֱלֹהִים, v. 1. the suffix יֹ being *pronomem multitudinis*, as in Jer. vi, 13.; Ps. liii, 4.; Is. xv, 3. (written כָּלֹי), and often elsewhere.—אֶמֶר, *de-*

clares, speaks forth, celebrates.—פָּבֹד, i. e. פְּבוֹדוֹ, *his glory*, viz. the glory of God. So De Wette; but Rosenmueller quite diversely, thus; ‘In his heavenly temple, throughout the universe (פָּלִי), the voice of Jehova speaks his glory;’ i. e. the thunder proclaims the divine glory in heaven above, and throughout all the universe below; an expression, which, if correct, is at least a ἀπαξ λεγόμενον of the Scriptures.

I must differ from both of these commentators. In vs. 1, 2, princes and nobles, (so I understand it,) are called on to praise God, on account of his power and glory; to praise him in their sacred, splendid attire, בְּהַדְרֵי־קִנְיָן, i. e. garments such as those put on, who worshipped in the temple or tabernacle, in Jehova’s immediate presence. Then, after recounting the ensigns of Jehova’s power and glory, in wielding the thunder and directing the lightning, the poet resumes his exhortation; *let every one in his palace (temple) celebrate his glory*; the same idea as in the first part of the Psalm, except that here is a little amplification, פָּלִי instead of בְּנֵי־אֱלִים. In this way, the sentiment is natural and easy, and is consentaneous throughout. The simple meaning is; ‘Ye who worship in his temple, princes and people, celebrate the glory of him, who wields the thunder and lightning of heaven.’

(10) יָשָׁב, *sits enthroned*, comp. Ps. ii, 4.; ix, 8.; lv, 20. et al.—לְמִבְּוֵי, *on the flood*; comp. Ps. ix, 5. יָשְׁבָהּ לְכִסֵּא, *thou art seated on the throne*, a clear case of similar usage; comp. also לְ signifying *in*, with regard to *state* or *condition*, as Is. i, 5.; Ps. lxix, 22.; xlv, 15. By מִבְּוֵי here, I understand (with Gesenius and De Wette) *the ocean* or *flood* above the clouds or firmament; see Gen. i, 6, 7. Meaning; ‘Jehova, who wields the thunder, also directs, controls the flood of water, which the thunder-cloud bears in its bosom.’ Rosenmueller: ‘Jehova who controlled the flood of Noah, still directs, and always will control, the tempests of the skies.’—וַיָּשָׁב etc., *Jehova will sit enthroned as king for ever*.

(11) עֹז, lit. *strength*, metaph. *protection, strong hold*, i. e. protector, the abstract being put for the concrete.—בְּשָׁלוֹם, *with safety*, with a peaceful state.

No. LI. PSALM XXIII.

(1) רָעִי, Part. of רָעָה, *my shepherd*. David, who was in early life a shepherd's boy, and who probably retained, ever afterwards, a vivid remembrance of his former condition, here uses the charming imagery which is borrowed from pastoral life, to designate the tender care that God had exercised over him, and the kind provision which had been made for all his wants. Comp. John x, 11—14.; Is. xl, 11.

(2) יָרֵבִיּוֹת דָּשָׁא, *in pastures of tender herbage*.—יָרֵבִיּוֹת, *he maketh me to lie down*, lit. applied to quadrupeds only; but the connection here demands a verb of this nature, because the object of it here is *the flock* or *the sheep*. The whole denotes, *repose, quietude, a state of safety*.—מֵי מְנוּחָה, *waters of stillness, still waters*, in distinction from rapid torrents, where there might be hazard in watering the sheep.—וַיֵּצֵאנִי, *to lead out*, as a shepherd does his flock, in order to water them.

(3) נַפְשִׁי יִשְׁׁרְבֵה, *he restores my life*, i. e. he invigorates, re-animates me, when weary and fainting, viz. from being exposed to the heat and drought of summer; for the pastoral imagery is still continued.—וַיְנַחֵנִי, Hiph. Fut. of נָחָה.—בְּמַעְגַּלֵי צְדָקָה, lit. *in the paths of rectitude*, i. e. in the right paths, 440. so that I may not wander from the fold, or fall into danger.—לְמַעַן שְׁמוֹ, *for his name's sake*; fully expressed in Ps. lxxix, 9. עַל־יְדֵבֶר כְּבוֹד שְׁמֶךָ, *on account of the glory of thy name*, which in the next hemistich is expressed by לְמַעַן שְׁמֶךָ. So 1 Kings viii, 41. The word שֵׁם is often used in the sense of *glory, fame, honour, reputation*. De Wette however interprets thus: 'Because thou art named Jehovah.' The sense is well, but the *usus loquendi* can hardly be vindicated.

(4) אֶלֶף, Fut. of אָלַף.—גֵּיא, const. of גֵּיאָה, Dec. VI., 363. 4. מִן מְנוּחָה = מִן מוֹת, *shadow of death, death-shade*, i. e. darkness such as exists in the tomb, total and frightful. Meaning: 'Though I may be placed in circumstances apparently most hopeless and distressing.'—רֹדֶךְ, 149.—שֵׁבֶט־ךָ, *thy rod*, here *the shepherd's crook*, by which he guides, restrains, and controls his sheep.—וַיִּשְׁׁעֶנְתָּהּ,

thy staff, the same as the preceding שֵׁבֶט; save that here the use of it as a *staff* is indicated, there the use of it as a *crook*. No translation can well express the delicacy of the original.—יִנְיָאֵלֵי, Fut. Piel, 41. and 63. *give me comfort or support*, or, *cheer me*; i. e. the idea that God will be his *guide* and *support*, cheers him when in the deepest, darkest valley of affliction.

(5) לִפְנֵי, *for me*, 475. 2. b.—נִגְדַר צִרְהֵי, *in presence of mine enemies*; i. e. such is the provision thou hast made for my peaceful and happy support, that I can sit down and feast, in the presence of my enemies, without any fear of disturbance.—רָשַׁנָּה, lit. *thou hast made fat*, i. e. thou hast anointed my head with oil; an expression borrowed from the oriental custom of copiously bedewing the head with perfumed oil, on festive occasions, see Matt. xxvi, 7.; Ps. xlv, 8. (7).; Eccles. ix, 7, 8.; Amos vi, 6.—רִוּיָהּ, *ubertas, abundance, overflowing*, from רוּחַ. The idea is that of a plentiful banquet, in which the cups are filled to overflowing.

(6) וְשִׁבְחֵי, Inf. with suff. from יָשַׁב, 247. a.—יְהוָה etc., i. e. I shall be permitted, in circumstances of quiet and plenty, to worship before my God, all my days. How earnestly David desired the privilege of worshipping in God's house, is sufficiently testified by many psalms, which shew the very high value that he put upon this privilege.

No. LII. PSALM XXIV.

If we suppose this Psalm to have been composed, and sung, at the time when the ark of the covenant was brought up to Zion by David, (2 Sam. vi, 1 seq.; 1 Chron. xv, 1 seq.); or on the occasion of the temple being dedicated by Solomon; and that it was sung responsively by priests and people, (as bishop Lowth conjectures, Lect. xix.); the beauty and force of it cannot fail to be perceived and felt by the reader. If the inscription is to be trusted, David was the author of the Psalm. This may have been the case, even if it was first sung at the dedication of the temple; for David, who had prepared ample materials for this building, may have prepared a song also for the occasion of its dedication.

(1) מְלִאֲחָה, *the fulness of it*, viz. of the earth, i. e. whatever it contains, all that is on it or in it.—הַגִּבֹּל, a poetic appellation, clearly a synonyme here of אֲרֶץ.—יִשְׁבִּי קָה, 432. a.

(2) עַל יָמִים יִכְדָּהּ, *he founded it upon the seas*, i. e. he (Jehova) built the earth upon the seas. Such is the Scriptural representation of this subject. See Ps. xviii, 16. (15.), where it is said, 'The channels of the waters (the sea) were presented to view,' and the parallel hemistich responds, 'The foundations of the earth were disclosed;' i. e. the channels of the great deep are the foundations of the earth. So Ps. cxxxvi, 6. 'To him who spread out the earth upon (עַל) the waters.' Comp. Prov. viii, 29.; 2 Pet. iii, 5, 6. Thus were the Hebrews accustomed to think and speak, respecting the construction of the earth. That it is not philosophically correct, i. e. that water does not constitute the interior part of our globe, cannot well be shewn, perhaps not even rendered probable. But if it could be, there would be no more objection, surely, to the sacred writers' speaking of this subject *more hominum*, than there is to their saying, that 'the sun rises and sets,' or to our daily affirming the same thing. Nothing can be more manifest, than that the Scriptures were not given to teach astronomy, geology, or any of the physical sciences; and, consequently, whenever any thing connected with these is the subject of affirmation, the common popular modes of expression are every where employed by them. So, even after all our knowledge of the Newtonian principles of astronomy, and our universal assent to their correctness, we still continue to speak of the sun, as *rising* and *setting*; and who is deceived or misled by this? We ask for the sacred writers only the same liberty of employing language, of which all other writers avail themselves; and when this is granted, the case needs no further explanation.

יְכִינֹכָה, Polel of כִּינֹה, the accent falling on the penult Sheva, and making a Seghol of it, 148. a., occasions the vowel, that would otherwise be written under the first כ, to be dropped, i. e. instead of יְכִינֹכָה, we have the present form. The sentiment of this στίχος is altogether parallel with that of the one which precedes it; נְהַרְוֹת being here employed as a synonyme with יָמִים.

(3) But who can presume to approach the presence of this great and glorious God? Who shall draw nigh to him, and worship acceptably before him?—**בְּהַר־יְהוָה**, *the mount of Jehova*, i. e. Zion where the ark of the covenant rested, and where God dwelt.—**בְּמִקְוֵם קֹדֶשׁ**, lit. *in the place of his holiness*, i. e. in his holy place, 440. in his sanctuary.

(40) **בְּיָדַי כְּפָיִים**, lit. *the clean of hands*, **יָדַי** const. of **כְּפָיִים**, like the Latin, *integer vitæ scelerisque purus*. Adjectives are often employed in this manner, 423.—**וְיָדַי לִבְרָר**, and *pure of heart*, is the same construction. Both are figurative expressions, denoting innocence of heart, and blameless external deportment.—**לֹא־נִשְׁפָּטָא לִשְׁמוֹנֵי נֶפֶשׁוֹ**, *a locus vexatus*, as the critics say. Stange, and after him De Wette and Rosenmueller, make it the same as Ex. xx, 7, **לֹא תִשָּׁא אֶת־שֵׁם יְהוָה לִשְׁמוֹנֵי נֶפֶשׁוֹ**, making **נֶפֶשׁוֹ** to mean not merely *him*, i. e. Jehova, but also *the name of Jehova*; a forced construction, which can not well be supported by any example. What can **נֶפֶשׁוֹ נִשְׁפָּטָא**, to utter . . . him mean? Much more easy and natural does it seem to me, to interpret it thus; *Who has not sworn to a falsehood intentionally*, i. e. **בְּנִפְשׁוֹ**, 559. So the Syriac, **ܥܡ ܕܠܒܐܗܐ**, *cum animo suo*; and the Chaldee nearly so, *in damnum animæ suæ*. In rendering **נִשְׁפָּטָא** *sworn*, the verb is taken *elliptically*, as a *constructio prægnans*; and surely if we consult Ex. xx, 7. and Deut. v, 11. there is no difficulty in this. **יְהוָה יִהְיֶה** is implied; but then this is accordant with frequent usage of the like nature, in regard to **נִשְׁפָּטָא**; while the construction of the critics above named, is foreign to all usage. Sentiment: ‘Who has not intentionally called on God to witness that which is false.’ So the **σπίλον**, which follows explains it, ‘Who has not taken an oath to a falsehood.’

(5) **יִשָּׁא**, *he shall receive*, not without a design of *paronomasia* here. He who **נִשְׁפָּטָא**, *has not sworn to a falsehood*, **יִשָּׁא**, *shall receive*, etc. The *paronomasia* appears sufficiently evident, although I do not find it noticed by the critics. See 571. d.—**וַיִּדְּקֶנָּה**, *favour, kindness*.

(6) **זֶה**, *this*, viz. such is the generation etc.; i. e. such are the acceptable worshippers of him who created the world, and to

whom it belongs.—*דִּיר*, *genus, race, class*.—*דִּירְשִׁי*, not without *paronomasia* again with the preceding word, 571. *a. or d.*—*פְּנֵיךָ*, lit. *thy face*, i. e. thee, 475. 2. *b.*—*Those who seek thee יַעֲקֹב*, are Jacob, i. e. true Jacobites, or Israelites. So Rosenmueller and De Wette. I prefer the *elliptical* construction, *יַעֲקֹב* for *אֱלֹהֵי יַעֲקֹב*, as it is expressed in Ps. xx, 2.; xli, 3, 12.

(7) *שִׂישִׁי* etc., may be construed thus: ‘Be ye more elevated, so as to make a more spacious way for the entrance of the glorious king,’ (so De Wette, Lowth, and many others); or, ‘Be ye elevated, be ye built lofty and magnificent, in a manner worthy of the residence of the King of kings,’ (so Rosenmueller). Whoever examines the architecture of the eastern palaces and temples, and sees what boundless expense was laid out upon their lofty and magnificent porticos, will probably feel, that the second mode of interpretation is the most significant. If David wrote this Psalm, in anticipation of the building of the temple, the words thus understood would be full of meaning. Whoever wishes to understand them in their extent, let him survey the plates which present us with views of the Egyptian temples at Thebes and other places. Our text so interpreted means thus: ‘Raise high the porch of the royal palace; make it worthy of the king of heaven and earth.’ Comp. what is said on the appellation, *Sublime Porte*, in Part. II. No. XLVIII.—*עֹלָם עֲדָתִי*, *permanent, eternal doors*, in contradistinction, (it is natural to suppose,) from the mutable and moveable tabernacle, which had never obtained a permanent station; comp. 2 Sam. vii, 7, 8.; 1 Kings viii, 13.—*וַיָּבוֹא*, *that [the glorious king] may enter*.

(8) *מִי־זֶה*, interrog., *who this?* i. e. who is this? The gates seem to be represented here, as asking, with astonishment, Who is the glorious king, that is about to enter? To which the poet replies, *יְהוָה עֲזִינוּ וַיְגַבֵּר*, *Jehova strong and mighty*, i. e. *Jehova potentissimus*, 438. *d.* and Note.—*מִלְחָמָה*, *mighty in battle*, which epithet refers, no doubt, to the many signal deliverances from their enemies, and victories over them, which Jehova had wrought for the children of Israel.

If we suppose our Psalm to have been sung, when the ark of

the covenant was introduced into the temple, in which was Jehova's throne, and where he dwelt, we may see an appropriate reason why the portals of the temple are required to be lofty and magnificent. Jehova was, indeed, in a peculiar sense, to enter the temple. The ark itself seems to have borne the name of him who sat enthroned upon it, (see 2 Sam. vi, 2. comp. Num. x, 35, 36.); so that there was a double propriety in the expression, that Jehova was to enter the temple gates, when the ark came in.

(9) The call for a lofty porch, worthy of Jehova's place of residence, is repeated, in order to make the deeper impression; עֲלֵאָהּ etc.

(10) The question and answer also are repeated, for a like reason. In the answer, we now have יְהוָה זָבֵאוֹר, instead of יְהוָה עֲזֵזוֹ וְגִבּוֹר, as before; the idea being substantially the same in both cases.—הוּא הַלֵּל, *he, viz. Jehova, and none other, is the king of glory.*

It is not improbable, that this Psalm, (and also many others,) was sung responsively by the temple choir; in which case the dialogue form of it would be strikingly represented. On the subject of such responsive singing, see Lowth, *Lectures on Hebrew Poetry*, Lect. XIX.; and for the present Psalm, comp. Lect. XXVII.

No. LIII. PSALM XIX.

The inscription assigns this Psalm to David; nor is there any good reason to suppose that this assignation is not well-grounded. God, as revealed in the book of nature, is the subject of vs. 2—7.; God, as exhibited by the purity and excellence of his revealed precepts, is the subject of vs. 8—15.

Rosenmueller (1st edit.), De Wette, and Stuhlmann, suppose this Psalm to be a compound of two different ones, because of the two subjects which it presents, and the difference of parallelisms between the first and second part. But in the recent edition of Rosenmueller's Commentary, he says, "*olim in hanc incidimus conjecturam Quæ tamen parallelismi diversitas qualis sit,*

non indicavit vir doctissimus, (De Wette). *Sed missam jam facimus istam conjecturam, ut minime necessarium.*" May the candour so ingenuously displayed here, be extended to many other "conjectures," which this able critic still defends!

(2) הַשָּׁמַיִם, *the heavens*, i. e. the heavenly bodies, by their motions, splendour, and utility, declare the power and glory of their Maker.—הַרְקִיץ, *the firmament*, i. e. the expanse above us, in which all the heavenly bodies appear to be placed, and to move; see on Gen. i, 7.—מַעֲשֵׂה יָדָיו, *the work of his hands*, i. e. the work performed by him, *hands* being used only as a symbol of operative power. Meaning: 'The expanse of heaven exhibits evidence of divine, creative power and glory.'

(3) יוֹם לְיוֹם, *day unto day*, i. e. one day unto another.—וְיָדַעַת, Hiph. Fut. of דָּבַר, *proclaims, utters*, 504. b.—אָמַר, *speech, declaration*.—וְיִדְעָה, Piel Fut. of יָדָה, used as a general Present, 504. b.—וְיָדַעַת, *knowledge*. Meaning: 'One day proclaims as it were to another the power and glory of the Creator; one night shews to another knowledge respecting him; and thus the celebration of his praise is continued through all successive time, without intermission.' The idea is exceedingly beautiful, and the personification of day and night, successively handing down to each other the declaration of the divine power and glory, is worthy of the pen of David. 'It is wise to give all nature a tongue, when God is to be praised.'

(4) אֵין etc., lit. *there is no word, no speech, their voice is not heard*, i. e. the heavens and the firmament, day and night, (which declare the glory of God), do not indeed utter articulate speech, or pronounce words; they have no voice which addresses the outward ear.

(5) קוֹל, i. e. קוֹל, Dec. VIII., with suffix; *sound*, Sept. φθόγγος; Symmachus, ἡχώ; but the Chaldee has מִתְחַלֵּף, *extension*, which Rosenmueller follows, because the usual meaning of קוֹל is *line, measuring-line*. But how does this parallelize with the following מִלֵּיהֶם, *their words*?—מִלֵּיהֶם, Dec. X., from מָלָה, Nom. to מִלֵּיהֶם implied. Meaning: 'Although the natural world has

no articulate, audible voice, yet it every where proclaims the power and glory of the Creator.' Before בְּקֶלֶל, at the beginning of this verse, וְ tamen, attamen, seems to be implied, 561. a.—לְשֹׁמֵשׁ etc., De Wette renders, *where the tabernacle of the sun is stationed*; certainly with great liberty in respect to the original Hebrew. I find here the beginning of a new strophe, and therefore clear indications that a new verse should commence here. The writer, having spoken of the heavens at large, now proceeds to select the most magnificent object in them, and to present it. The course of thought is: 'The heavens declare the glory of God, etc. In them hath he placed a dwelling [tabernacle] for the sun; which, above all the rest, makes such a declaration.' So the sequel shews.

(6) וְהוּא etc., *and he is like a bridegroom going forth from his bridal chamber*, i. e. the sun comes forth, all splendid and glorious, like the bridegroom in his richest attire, adorned with splendid jewels, and gold-embroidered garments. To apprehend the force and beauty of this image, one must be conversant with the nuptial dresses of the east, which are magnificent almost beyond description.—יִשְׂי etc., (Fut. Kal), *he exults, like a mighty man, to run the race*; another image to portray the sun, drawn from a different source. One characteristic of heroes, greatly admired by all the ancients, was, *swiftness in the race*. This touch characterises the motion of the sun in his daily course; as the following verse shews.

(7) מִקְצֵהָ, Dagh. omitted in ק, 73. Note 3.; *from [one] extremity*.—קְצוֹתֵיהֶם, plur. of קֵצֶה, *the extremities of them*, viz. of the heavens; describing the apparent circuits of the sun.—מִבְּחֻמְרוֹ, *from his warmth*, i. e. from his warming and cheering influence.

Having thus set forth the testimony which nature gives, and in particular which the sun her most splendid work gives, to the power and glory of its Creator, the Psalmist now comes, (which is very natural for every mind deeply imbued with piety like his,) to the contemplation of God as revealed in *the Scriptures*.

(8) חֻמְרוֹת יְהוָה, *the law of Jehova*, i. e. the Scriptures.—

מְשִׁיבַת רָפֶשׁ, (Part. fem. Hiph.) *reviving or refreshing the life or soul*; the expression, no doubt, is figurative here, and means, 'to refresh or quicken the soul in a moral sense.' "*Converting*" is not agreeable to the *usus loquendi*.—נְאֻמָּנָה, *true, free from all error*.—פְּתִי, 148. *a., the simple, i. e. the inexpert, the uninstructed*.

(9) The same sentiment, or nearly the same, repeated in different words.—יֵשֶׁרִים, *right, i. e. not erroneous or deceptive*.—בְּרָרָה, *pure, clear, having no obscurity, and so—מְאִירָה, enlightening the eyes; all in a moral sense*.

(10) יִרְאֵת יְהוָה, *piety, reverence for Jehova*.—מְהִירָה, *pure, free from spot or blemish*.—עֲמֻדָּת לְעֶד, *permanent, lasting, uniform, not being now one thing, and then another, like human institutions or observances*.—כָּל דְּרָכָיו יְחֻדִּין, *are altogether right, i. e. are all accordant with each other, correct and true in union or unitedly*.

(11) הַנִּפְתָּמִדִּים, Part. plur. Niph., the article is used as a pronoun, 412. Note 1. referring to מְשִׁפָּטִים מְפֻזִּי, *than pure gold, differing therefore from the common זָהָב*.—נִפְתַּת עֹפִיִּים, *lit. than the distillation of the honey comb, i. e. than the honey which flows from the comb; before נִפְתַּת, Dec. XIII., הַ compar. is implied*. Both of the images here are *intensive*; the first being taken from one of the strongest passions of our nature, viz. the love of riches; the second, from one of the most delicious of all substances in respect to taste.

(12) The operation or good effect of these 'statutes,' is next described.—גַּם, *moreover, also, i. e. besides being very precious, thy precepts are of an illuminating nature*. Obedience to them also is crowned with great reward;—בְּשִׁמְרָם, *in the keeping of them, Inf. with suff. etc. 521. and Par. XXII.*—רָב, 144.

(13) שֶׁנִּיאֹת etc., *who can comprehend his errors? i. e. who can remember and reckon up their extent and their aggravations?*—מִנְקִסְתְּרוֹת, *from hidden [errors], i. e. from those which escape my notice or recollection*.—נִקְנִי, *cleanse me, make me pure, i. e. forgive me in respect to such offences*.

(14) Not only so, but interpose, and 'keep back thy servant from arrogant offences,' מְזִדִּים, *i. e. from offences knowingly and*

presumptuously committed.—אִירָם, in pause, for אִירָם, see 264.
3. *Fut. with Pattahh*.—וְנִקְרָאִי etc., *then shall I be free from much transgression*.

(15) לְרָצוֹן, 507. *b*.—לְפָנַיָּךְ, 475. 2. *b*.—צִירִי, *my rock*, i. e. *my defence, my defender*.—וְגֹאֲלִי, *and my vindicator or redeemer*, i. e. either, who liberatest or redeemest me from the power and penalty of my sins, (referring to the context); or, who hast delivered me in times of trouble and danger.

A truly beautiful Psalm, scarcely excelled by any in the whole compass of the Hebrew lyric poetry, in regard to those qualities which please and delight a pious reader. May every one who studies it, and who can look with rapture on the evidence of the power and glory of God, which the book of nature discloses, be able to turn with still higher satisfaction to the brighter evidences of these and other attributes of the Divinity, which are exhibited by the holy Scriptures!

NO. LIV. PSALM XV.

It seems probable, that this Psalm was composed by David, when he brought the ark up from the house of Obed Edom, and placed it in the tabernacle on mount Zion, 2 Sam. vi.

(1) וְיָגִיר and יִשְׁכֹּן, lit. *who shall dwell, sojourn*, i. e. *who shall be an acceptable, habitual worshipper there?* The answer follows.

(2) וְהִלָּךְ, *walketh*, i. e. *conducteth, demeaneth himself*.—וְדִבֶּר, *and speaketh*, the Part. only (in Kal) having such a signification. Piel is the usual conjugation, which has such a meaning.—אָמַת, for אֲמָתִית, 107. 2.—בְּלִבָּבוֹ, *with his heart*, i. e. *who sincerely, heartily, speaks truth*.

(3) רָגַל, lit. *runs about*, metaph. *goes about slandering*.—עַל, *with*, used sometimes before a noun signifying the *instrument*, in the same manner as בְּ. —לְרַעְיוֹ, for לְרַעְיוֹהוּ, 336. Note 5. 1.; lit. *his associates*.—נִשְׂאָה, *utters*.—קָרְבוֹ, suff. of קָרֹב.

(4) גַּמְאָס, Part. Niph. —וָאֵת, וְ but. —לְהַרְעֵהוּ, Hiph. Inf. of רָעָה, (and not for לְרַעְיוֹ, as some have taken it); lit. *to do evil*. Ro-

senmueller and De Wette, *malum facere*, in the moral sense. But how will this consist with what precedes and follows? Therefore I construe לְהַרְע, *to do that which is disagreeable, unpleasing*. So רָע and רָעָה are often taken, specially before בְּעֵינַיִם. Most evidently the writer could not design to represent the man as acceptable to God, who is sworn to do moral evil, and perseveres in it. *Ad sensum* the word is rendered, in our English version, *to his own hurt*.—נָמַר = נָמַר, 63. from מָוַר.—בָּסָפוֹ etc., *his money he does not loan on usury, or with usury*; for this was forbidden among the Hebrews, see Ex. xxii, 25.; Lev. xxv, 36, 37.—וְשָׁחַד etc., *he takes not a bribe*, etc., i. e. as a judge he will not be bribed to condemn the innocent.—וְיָמוּט, Fut. Niph., *shall not be moved*, i. e. he may always dwell in thy tabernacle; or, he shall never be in danger. The Part. עֹשֶׂה is here in the const. state, before the pron. אֵלָּה, comp. 432. *h*.

No. LV. PSALM I.

(1) לֹא הָלַךְ—אִשְׁרֵי הָאִישׁ, *O beatitudes illius viri!*—הָלַךְ, *walks not*, i. e. is not conversant with, is not familiar with, does not demean himself agreeably to.—עָמַד, in pause, *standeth not*, i. e. does not await the company of sinners, does not associate with them.—וּבִמְוֹשֵׁב etc., *and does not sit in the seat of scorners*, indicates a still more intimate familiarity with the wicked than the preceding στίχος.—לְצִיִּים, those who make a mock at religion and virtue. The repetition of the same idea, (the same with a slight variation), in the three different στίχοι, means; ‘Who does not in any way whatever unite with, or act like, the wicked.’

(2) בִּי אִם, *but if*, i. e. ‘happiness to the man who does not walk,’ etc. *but if* in the law of the Lord, etc., [then] happiness to him!—וּבְחֻמֵּי תוֹרָתוֹ, *and on his law will he meditate*, etc.—וְלַיִל וְלַיּוֹם, *by day and by night*, i. e. continually, habitually.

(3) וְהָיָה, *for he shall be*.—פְּלָגִי, *channels, canals, rivulets*, with allusion to the method in which trees are made to flourish in the East, by means of being watered by little canals.—בְּעֵרְוֹ, *from*

עַתָּה, Dec. VIII., *in its season*, in due time, when one expects it, thus subjecting the owner to no disappointment.—יָבִיל, from נָבִיל, with Vav *fulcrum* in the ultimate, 64.—וְקָל etc., either, *all which it [the tree] may produce shall come to maturity*; or, *all which he undertakes shall prosper*. Usage will support either interpretation. In order to avoid tautology, I prefer the latter; as do Rosenmueller and De Wette. The former is followed by the Chaldee, Faber, Knapp, and others.

(4) לֹא־יִכָּזֵן, *not so*, i. e. it shall not go thus prosperously with the wicked.—כִּי יִהְיֶה, *but*.—כְּחֵמֶץ = כְּחֵמֶץ, but [he shall be] *like the chaff*.—יִתְפַּחֵם, Fut. Kal of נָחַץ, with epenthetic suffix; for יִתְפַּחֵם . . . יִתְפַּחֵם, see 478.

(5) לֹא יִקְוּ, *shall not stand, shall not abide*, i. e. shall not continue to hold their place, or to keep in it.—בְּיִשְׁפָּט, *in judgment*, i. e. when [God] judges; which may relate either to this world, or to the next, or to both. The proposition is general.—וְיִתְפַּחֵם, nor, 558. Note.—בְּעֵדֵת, i. e. sinners [shall not stand] *with or in the assembly of the righteous*, they shall not be associated with them, nor partake of their rewards.

(6) יוֹדֵעַ, (like the Greek γινώσκω), *approves, is pleased with, regards with favour*; comp. in Ps. cxliv, 3.; Amos iii, 2.; Nah. i, 7.—יִדְרֶה, *manner of life, the course pursued*, viz. course of conduct.—הַיָּדֵר, but the way which the wicked pursue, *leads to destruction, perishes*. So De Wette, “Führt zum Verderben.” The *way* itself (an abstract thing) cannot be said literally *to perish*; but the counsel, designs, and efforts of the wicked, (which constitute their *way*, i. e. manner of life), may well be said *to be frustrated*, (הַיָּדֵר); and this seems to be the meaning of the writer here. Comp. Matt. vii, 13, 14. ‘Broad is the way which leadeth to destruction,’ etc.

The general sentiment and nature of this Psalm probably occasioned its being placed at the head of the whole collection, when it was completed. There are no internal marks, which decide either as to the time or the author of the composition.

But with great propriety does it occupy its present place; and it may be justly said to contain an epitome of all the Psalms which follow.

No. LVI. PSALM LXXXIV.

עֲלִי־גִּתִּית, *on the Gittith*, prob. a musical instrument, named either from *Gath*, where it may have been invented, or particularly used; or else from גֵּת a wine-press, because it was an instrument used in the vintage-music.—לְבָבִי יִקְרָח, see above, No. XLIX.

(2) יְדִידוֹת, fem. pl. of יָדִיד, agreeing with מִשְׁכְּנֵי־יָדִיד, which, though plural, is used for the tabernacle; so occasionally elsewhere, e. g. Ps. xlvii, 5.; cxxxii, 5.

(3) נִכְסְפָה, 182. b. 4.—פָּלְתָה, *pinet, pines away after*.—לִבִּי וּבָשָׁרִי, *my heart and my flesh*, i. e. *I*, or rather, *all of me*, 475. 2. c. d.—יִרְנֶנּוּ, *cry out*, reg. Piel of רָנַן, 262.

(4) צִפּוֹר, *sparrow*.—לֵן, i. e. מִצְאָה לֵן. לָהּ, Dat. *commodi*.—מִזְבְּחוֹתַיָּךְ, *thine altars*, not literally, for on such a place, constantly frequented by worshippers and blazing with fires, the swallows would not build their nests. The meaning is, *place of the altars, in near connection with the altars*, i. e. on parts of the temple, the roof, etc. Or the passage may be understood in another way, viz. with מִצְאָה implied; [*let me find*] *thine altars*, *O Jehova, my צִיּוֹן*, etc. So Rosenmueller; but I prefer the first method. Vs. 2, 3. shew that the writer was excluded from the privilege of frequenting God's house; v. 4. that this privilege was granted even to sparrows; the conclusion is not stated. But the σῶσις is sufficiently intelligible and forcible; viz. 'Wilt thou grant to sparrows a privilege denied to me?' How much the writer prized this privilege, he proceeds to tell.

(5) *Blessed*, etc.—יִדְּלִלֶיךָ, Dagh. omitted in the first ל, 73. Note 3. Meaning: 'So happy are they, who enjoy the privilege of continually frequenting thy temple, that they are constantly lifting up to thee the voice of praise.'

(6) עֲזֵלּוֹ, i. e. מִצְּעָד עֲזֵלּוֹ, *whose glory*, 553. d.—כָּהֵן, in pause.—מִסְּלוֹת etc., i. e. 'in whose hearts are the ways, viz. the

ways which lead to Jerusalem, where the temple is, and where the pleasure of worship can be enjoyed. Before מְסֻלוֹת one must understand יִשְׂרָאֵל, as also in the preceding clause.—בְּלִבָּבָם, *in whose hearts*, a plur. pronoun suffix, but meaning the same as the sing. one in לוֹ, where the pronoun is *generic*. Sentiment: ‘Happy those who glory in thee, and who cherish an affectionate regard for the ways which lead to thy presence.’

(7) The writer now turns his view to those, who are (as it were) in the act of travelling in the ways mentioned, in order to visit Jerusalem. Such is the nature and object of their journey, and of their hopes, that no misfortunes by the way will render them unhappy. Apparent evils will be converted into blessings.—עֲבְרֵי etc., *should they pass through the valley of Baca*, i. e. of tears or weeping. *Baca* is the proper name of a place; but here it is figuratively put, for *calamitous circumstances*. The tears shed in this barren, desolate valley, will become *fountains of water*, to quench thirst, and afford grateful refreshment.—מַעְיָן יִשְׁרְתוּהָ they will make it [i. e. *Baca*, tear-valley] a fountain. That is, be there troubles and wants ever so many, God will relieve the one, and provide for the other. Yea, he will abundantly provide; גַּם etc., *yea, with blessings the early rain shall cover* [it], viz. the valley. That is, ‘those who travel through *Baca*, shall find this dry unfruitful valley full of springs, and clothed with verdure by timely rains;’ a delightful image of the kindness vouchsafed to those, ‘in whose hearts the ways of Zion are.’

(8) מִחֲזִיל אֶל־חֵיל, i. e. with strength continually increasing as they proceed; “*crescit eundo*.”—יֵרָאֶה, Fut. Niph., i. e. [אִישׁ each] *shall exhibit himself, make his appearance* in Zion; none shall stop short in the journey, before it is completed and his wishes are attained.

(9) הַמְּצִיחַ שְׂמֵחָה, Imp. parag. 207.

(10) מִשְׁיחָךְ, *of thine anointed one*, i. e. of David whom thou hast anointed to be king.—בְּפָנַי before; this word may be rendered *face*, or *person*; but in sense it is expletive.

(11) הַסֹּתֵמָה, Hiph. of סָפַף; *standing upon the threshold*.—מִדוּר rather than dwelling.

(12) חַן, *grace, favour*.—וְכָבוֹד, *and abundance*, i. e. abundant favour, 440. For such a sense of כָּבוֹד, see Ps. xlix, 17.; Is. x, 3.; lxvi, 12. et al.—לְחֹלְכִים בְּתַמִּים, *to those who live in an upright manner, who behave themselves with integrity*.

No. LVII. PSALM XC.

The title attributes this Psalm to Moses; nor is there any thing in the contents of it, which would render it improbable that he was the author. If we suppose that it was written by him, near the close of life, and after a great part of the adults, who came out of Egypt with him, had fallen in the wilderness, in consequence of having incurred the divine displeasure, we shall see a force and beauty in the language which are peculiar, and well become the pen to which they are attributed.

(1) מָעוֹן, *dwelling-place*, but here in a secondary sense, *refuge*.—לָנוּ, Dat. *commodi*, *for us*, i. e. for men such as we are; for so the extent of the following words direct us to construe this, inasmuch as בְּדוֹר וָדוֹר cannot be said of any one generation, and therefore not of that merely which was contemporary with Moses.

(2) יֻלְדֵי, in pause, 146. lit. *were begotten, or were born*. So the creation of the mountains is sometimes expressed; see a similar expression respecting the dew, in Job xxxviii, 28, 29.; and also respecting Wisdom, Prov. viii, 24, 25.—וַיַּחְזֹּלֵל, *or thou hadst brought forth*, viz. formed, created; a figurative mode of expression, of the same nature as *the birth of the mountains* above.—אֶרֶץ וְתֵבֵל, *the earth and the habitable world*. When conjoined, as here, תֵּבֵל means, *orbis habitabilis*, οἰκουμένη, and so it is often taken for the *inhabitants* of a land. But in many cases, there is no difference between אֶרֶץ and תֵּבֵל.—אֱתָנָה אֵל, *thou art God*, i. e. always the same, always God; there is no change, no failure, incident to thee.

(3) But how different is man! Thou turnest him עֲדָרָפָא, lit. *until he is crushed*, i. e. *until he becomes dust, or to dust*. שׁוֹבִי, *return*, i. e. *to dust*; comp. Gen. iii, 19.

(4) Exceedingly diverse from this is the condition of the ever-

lasting God; who is not affected by any succession or length of time;—*פִּי* etc., *but with him, or before him, a thousand years, etc.*—*כִּי יוֹם אֶתְמוֹל*, *like the day of yesterday, like yesterday.*—*כִּי יַעֲבֹר*, *when it is past*; a vivid image, descriptive of faint impressions on our minds, which is proverbial in the mouth of even the multitude.—*וַיֵּבֵא אֶשְׁמוּרָה*, i. e. *וַיֵּבֵא אֶשְׁמוּרָה*, *being brought from the preceding στυγος, 562.*—*בְּלַיְלָה*, *during the night.* The question has been disputed, whether the Old Testament makes mention of only *three* watches; or (like the New Testament, Mark xiii, 35.) has *four*. The former is altogether the most probable; see Judg. vii, 19. The object of this comparison is like that of the preceding one, viz. to represent as it were the nothingness of a thousand years, in respect to the eternity of God. Rosenmueller construes this verse differently, and (as it seems to me) with a loss of the antithesis which the poet designed to present.

(5) *וְזָרְמָתָם*, lit. *thou dost overwhelm them*, i. e. *thou dost sweep away them [men]*, as with a flood.—*נִשְׁנָה יְהִיָּה*, *a sleep are they*, i. e. *they vanish, or pass away, like sleep, or as a dream.*—*יִחַלְף* *they shoot up, spring up*, like grass in the morning, i. e. like grass when the dews of night have refreshed it.

(6) *וַיִּצֵּץ*, Fut. Kal of *יִצֵּץ*, [which] *is blooming in the morning.*—*וַיִּחַלְף*, (in pause), *and shoots up.* At evening *יִמְוֶלֶל*, *one cuts it down*, 500.—*וַיִּבָּשׁ*, *and it withers*; a beautiful image of the brevity of human life, often repeated by the sacred writers.

(7) *בִּי־קָלֵינוּ*, *for we are consumed*, 181. Note 2.

(8) *נִשְׁתַּף*, Præt. Kal 2 person, from *נִשְׁתַּף*, and put for *נִשְׁתַּף*, 293.—*עֲלֵמֵנוּ*, 41. and 63. suff. of *עָלִים*, pass. Part. of *עָלָם*; lit. *our hidden thing*, i. e. *our secret sin.*—*לְמֵאֹר פָּנֶיךָ*, *in thy light*, i. e. *in full light, thou hast fully disclosed our secret sins.*

(9) *פָּנֵי*, *turn, revolve, pass away or vanish*, because of thine indignation.—*בְּלֵינֵינוּ*, *come to an end.*—*בְּמִו*, *as*, poet. for *בֶּ*.—*הִגָּה*, *a sigh, a murmur, or a thought*; another very vivid image of the brevity of human life.

(10) *יָמֵי שְׁנֹתֵינוּ*, *as to the days of our years*, Nom. abs., 415.—*בָּהֶם*, lit. *in them* are seventy years.—*וְאִם בְּגִבּוּרָת*, *and if by reason of strength*, i. e. *robustness of body, there be eighty years.*

—וְרָחֵב, from רָחַב, *yet is their pride*, i. e. that in which men boast.—אֲנִי, *sorrow, wretchedness*.—גָּזַל, from גָּזַל, [their pride] *passes away*.—חֵישׁ, *swiftly*.—וְנָעָה, Fut. parag. 1 plur. of עָוָה; *and we fly away*; another image of the rapid decline of our days.

(11) מִי־יָדַע etc., *who knoweth the power of thine anger*, in reference to the destruction of human life, when the divine displeasure is incurred.—וּבְיִרְאָתְךָ עֲבָדְךָ, *and according to thy fear*, i. e. in such a manner as becomes due reverence toward thee, [who acknowledgeth, מִי־יָדַע, *thine indignation?* Meaning: ‘Who knows the extent to which the power of thine anger may punish; and who acknowledges, with becoming reverence, thine awful indignation?’ In this simple way of interpreting, this difficult verse becomes quite plain.

(12) לְמִנּוּת, *so make us to know, teach us*.—בְּחִירָה, *to compute, number*; i. e. make us so to reckon upon the brevity of human life.—וְנִבְיָא, Fut. Kal of בִּיאָה, *that we may acquire*.—חֶדְבָּה, lit. *a heart of wisdom*, i. e. a wise understanding, 440.

(13) שׁוּבָה, Imp. parag., *turn, viz. from thy wrath*.—עַד־מָתַי, *how long?* Αὐτοματῶς standing for, ‘*How long wilt thou delay to have compassion?*’

(14) בְּבֹקֶר, lit. *in the morning*, i. e. soon, early, speedily.—בְּכָל־, *during all*.

(15) בְּיָמֶיךָ, *according to the days*, i. e. make us glad, for as long a time as thou hast afflicted us.—נְשֻׁנֹת, i. e. נְשֻׁנוֹת, like בְּיָמֶיךָ, 559.

(16) יִרְאָה, Fut. Niph. of רָאָה.—פָּעֲלֶיךָ, *thy works*, viz. of deliverance, aid; Nom. to יִרְאָה, 489. But other copies make פָּעֲלֶיךָ, sing.—וְיָדְדֶיךָ, *and thy glory*, i. e. the glory of thy benignity; comp. Ex. xxxiii, 18, 19.

(17) נָעַם, *kindness*.—מַעַשֵׂה יְדֵינוּ, *the work of our hands*, i. e. (if we refer this to the times of Moses), our undertaking, viz. to reach the promised land.—פִּינְנָה, Imp. parag. of פָּלַל, *render stable, secure*.—עָלֵינוּ, *to us, for us*; the sense of עָלַי not unfrequently agrees with that of אֵלַי and לִי.

The wish above expressed is repeated in the final clause, in accordance with the earnestness of the writer’s feelings.

The whole Psalm is acknowledged, by all critics of taste, to be one of the most beautiful of all the elegiac compositions which the Scriptures exhibit. Who can read it, especially in a season of affliction, without feeling its power and admiring its excellence?

No. LVIII. PROV. XXIII, 29—35.

(29) **אֵי**, *āy*, *woe*; also the interjection *O!* which is an expression of woe.—**אִבּוֹ**, *sorrow*, a paronomasiac form here, for the sake of consonance with **אֵי**, 571. *a.*—**מִדְּרֹגִים**, from **מָדֹרֶן**, Dec. III. in the singular; the plur. has Vav moveable, as if from a sing. **מִדְּרֹנִים**.—**שִׁיחַ**, *complaint, complaining*.—**מַצָּעִים**, *wounds*.—**חֲנָם**, *without reason, gratuitously*, i. e. without being engaged in honourable warfare, without fighting against the enemies of his country. The ignoble cause of a drunkard's wounds is, by implication, set in *antithesis* to the noble source of the patriot-warrior's wounds.—**חֲכָלְלוֹת**, *dulness of eyes*, an exceedingly characteristic stroke of the appearance of the drunkard, after his intoxication. The dull, heavy, (as we say) *glassy*, appearance of the eye, is an obvious and well known trait of intemperance. In the text of Hooght, the first **ל** of this word has a Munahh over it, which is omitted here because it is an error.

(30) Now follows the answer to the above questions.—**לְמַאֲחֲרִים**, *to those who delay, to those who tarry long*, etc., is woe, etc.—**עַל חֲגִין**, *over the wine, or at the wine*. Before **לְמַאֲחֲרִים** and **לְבָאִים** (*to those who go*, from **בּוֹא**), the words *woe, sorrow*, etc., are obviously implied; i. e. to such persons as delay, etc. all the woes enumerated belong.—**לְחַקֹּר** (**ר** fulcrum, 64.), lit. *to seek out, to investigate*, which means here, *to taste, to make trial of*. It seems like an ironical expression, borrowed from the language which drunkards employ, when they represent themselves as *tasting, proving* wine; a soft expression in their mouth, to describe the excessive drinking of it.—**מִמְסָךְ**, *mingled wine*, i. e. wine mingled with drugs of an intoxicating nature, wine in which such drugs were steeped.

(31) **אַל-תִּבְרָא**, Fut. apoc. Kal of **רָאָה**; for tone, see 101. *c.*; *thou must not look*, 504, *i.*—**כִּי**, *when*.—**יִתְאַדָּם**, (in pause), *when*

it looks red; which is the distinguishing trait of wine that is approved by the people of the East. E. g. Olearius (Travels) states, that the Armenians colour their white wines with log-wood, or saffron, in order to make them red.—וַיִּתֵּן עֵינָהּ etc., lit. *when it shall present its eye in the cup*, i. e. when it shall sparkle (as we say) when it shall foam with the gas which is in it, and have a lively, sparkling taste. The Hebrew expression has great vivacity.—וַיִּתְחַלֵּף בְּמִישְׁרָיִם, *it goes [down] smoothly*; which is characteristic of the best of soft wine.—בְּמִישְׁרָיִם means, *directly, straightly*, i. e. without any impediment, smoothly or easily.

(32) וְאַחֲרֵיהֶן etc., *its latter end, the sequel of it, is like a serpent's bite*.—וַיִּשָּׁח, Fut. Kal of שָׁח, in pause.—וַיִּפְרֹשׁ, Hiph. from פָּרַשׁ, which means *to separate, to divide*. But the Syriac Aphel (Hiphil) of this verb וַיִּפְרֹשׁ, means *punxit*. Hence we may render here, *stings, wounds*. This description of the consequences of intoxication is exceedingly vivid. I know not how it could be made more so.

(33) וְזָרוֹת, Part. fem. of זָרָה, *strange women*, i. e. prostitutes; one of the natural and usual consequences of intemperate drinking.—וְלִבְךָ, *et animus tuus*, i. e. *thou thyself*, 475. 2. c.—וַיִּתְפַּכְּרוּ, *perverse things*; another natural consequence of the same beastly vice.

(34) וַיִּשְׁכַּב, *like one who lays himself down*, i. e. in order to obtain sleep.—בְּלֵב (לֵב), *in the midst*, lit. *in the heart*.—וַיִּפֹּל, prob. *mast*. By the first image, the *reeling* of the drunkard is designated; by the last, both his *reeling* and his extreme danger are characterised with a powerful hand.

(35) וַיִּכָּחַדוּ, Hiph. of כָּחַד, *they have stricken me*, [shall he say]; for יִאֲכָר is here implied, 555.—וַיִּפְּלֵנוּ, [yet] *I felt not the pain*, i. e. they have stricken me when I was insensible to the wounds, and could make no efforts to escape them.—וַיִּתְּנוּ, *they have thrust at me*, וַיִּתְּנוּ, [when] *I knew it not*.

So much for complaint, on account of the beating and wounds which the drunkard had received in his broils. But all this does not wean him from his cups. No sooner has he finished the complaints, which his pain at first occasions, after he has awaked from

intoxicated sleep, than he again thirsts for the fatal cup, and asks ;—*מָתִי אֶקְוֶה*, *when shall I rouse up?* an exquisite stroke delineating the inertness, lassitude, and drowsiness, which are not yet shaken off, and under which he is now impatient, because they keep him from his cups.—*אֶקְוֶה*, i. e. *מָתִי אֶקְוֶה*, *when shall I add? when shall I again?* 533.—*אֶבְקֶשׁ*, Piel Fut., Dagh. omitted in ק, 73. Note 3.;—*עוֹד* epenth. suffix, referring to יין *wine*.—*עוֹד* *yet more*; i. e. the first enquiry of the person, who awakes from his intoxicated state, indicates an impatience to repeat his draughts. What can be more to the life than this?

No. LIX. JOB IV, 12—21.

(12) *וְאֵלַי*, *now to me*.—*וְנִגְבַּל*, (in pause), was a matter *secretly brought or disclosed*. And mine ear received *שָׁמַעַי*, *a whisper*, respecting it or of it; i. e. it was whispered, q. d. secretly communicated to me. A preparation by the speaker for the narration which follows, and well adapted to excite attention.

(13) In the thoughts *מִחֲזוֹנֵי לַיְלָה*, [which arose] *from the visions of the night*, i. e. in a dream, or nocturnal vision; as the following *στύγος* shews.—*בְּנִבָּל*, 520. and 521. *a*.

(14) *הִקְרָאֵנִי*, *came upon me*, *הִקְרָא* in a like sense with *הִקְרָא*, 279.—*וְרֹב*, lit. *the multitude*, here put for *כָּל*, *all*.

(15) *וְרוּחִי*, *for a spirit*. The hair of my flesh *תִּסְמַר*, *was stiff with horror*; a most vivid image of fear and alarm.

(16) *וַיַּעֲמֹד*, viz. *רוּחִי*.—*אֶבְיֵר*, Hiph. of *נָבַר*.—*מִרְאֵהוּ*, *its countenance*.—*תְּמוּנָה*, *a form, image* only, was before my eyes; i. e. he could not, on account of terror, look on it steadily enough to recognise what its features were; he only saw an indistinct form; all graphically expressive of terror and astonishment.—*וְדָמָה וְקוֹל*, lit. *silence and a voice*, i. e. a low voice, a whisper, 569.; finely adapted to increase the awe and solemnity of the whole.

(17) ‘Shall mortal man be more just than God?’—*אֵם*, *ne*, interrogative. ‘Shall man (*גִּבֹּר* in pause for *גִּבֹּר*) be purer than his Maker?’

(18) בַּעֲבָדָיו, *in his servants*, i. e. those who are more immediately employed by him in heaven, as the following *στύγος* shews. —And to his angels he attributes חַטָּאת, *folly, error*, i. e. compared with his own infinite perfection.

(19) חַטָּאת, *how much less*; so Rosenmueller and Gesenius, supposing it to stand for חַטָּאת. The sense is good; but we may come to the same idea with a less violent ellipsis, or at least, by one which is every where practised in poetry; i. e. by simply carrying forward חַטָּאת from the preceding verse, we have a plain idea, viz. חַטָּאת, 'surely then, [he will not confide in] those who dwell in houses of clay,' etc.; see 562.—חַטָּאת, irreg. const. plural of חַטָּאת. *Houses of clay* is a vivid image of the frail and perishable nature of human bodies. There seems to be a reference in this also, to Gen. ii, 7.; iii, 19.; but it is not absolutely necessary to suppose this.—חַטָּאת . . . חַטָּאת, *whose foundation* is in the dust; an additional evidence of great frailty and of a perishable nature.—חַטָּאת, lit. *they crush them*, viz. men who dwell in houses of clay, etc. But the verb has an indefinite Nom., and is here employed in a passive sense, i. e. *they are crushed* before the moth; an additional, most vivid image of the frailty of man; see 500. Note 2. Rosenmueller and Gesenius construe חַטָּאת, *as the moth, sicut tineæ*, and appeal to 1 Sam. i, 16, as a confirmation of this meaning. But as this is a very doubtful sense of חַטָּאת; and as the Hebrews familiarly say, 'are smitten, scattered, crushed, dispirited, etc., חַטָּאת, *before an enemy*;' I understand the phrase in a like sense here. 'Men are crushed *before the moth*;' i. e. the moth, insignificant and harmless as it appears to be, has power to crush them; a more vivid image than the other, while the *usus loquendi* is equally well preserved.

(20) מִבֹּקֶר לְעֶרֶב, *from morning to evening*, i. e. in a day; in one day, in a very short space of time.—חַטָּאת, Hoph. Fut. of חַטָּאת, 261. in e. g., and 146.—חַטָּאת, *without any one considering*.—חַטָּאת is a Hiph. Part. of חַטָּאת, and is a *constructio prægnaans*, implying חַטָּאת, *animum*, after it; and חַטָּאת means, *to consider*. The meaning is, *suddenly*, i. e. before any one has time to consider or to think. In the same manner, the Hebrews

use לֹא יָדַע , *one knows not, for suddenly, unexpectedly.* The whole verse is exceedingly animated.

(21) הִלֵּל , *ecce, lo.*— בָּם יִרְרָם , lit. *their excellence* [which is] *in them*; but the pron. בָּם is redundant, 544.— נִסַּע , Niph. of נָסַע , lit. *is torn away*, viz. by violence, an intensive description of the sudden and violent manner in which human glory and fancied excellence perish, or are wrested from the possessor.— לֹא בְחָכְמָה , lit. *but not with wisdom*, i. e. men die before they have made any great advances in knowledge and understanding; another trait which strongly indicates their frail, perishable, imperfect state.

The implication of the whole is this: ‘How can man, so frail, so short-lived, so ignorant, and so erring, presume to be righteous before God, or to plead his merits there!’ The whole picture is drawn with a master-hand, in colours so vivid and so skilfully laid on, that he must be destitute of all taste for painting of this nature, who is not deeply penetrated with a sense of its beauty and excellence.

No. LX. 2 SAM. XII, 1—7.

The student will find an account of the occasion which gave rise to this beautiful parable, in the history of David’s conduct, chap. xi. and in the context which follows the parable itself.

(1) שָׁנִי , 457. *a.*— אֶחָת , for אַחַת , 142. *a.* and 144.— רָאשׁ , *plene*, for רֶשֶׁת , Part. of רָשַׁת , 270. 5.

(2) הִרְגָה , 403. *d.*

(3) וְלֶרֶשׁ , where רֶשׁ is written in the usual form of the Part. in verbs עוֹלֵל — אִין־כֹּל , *nothing at all.*— בִּי אִם , *except.*— מִפֶּתֶן , fem. of מִפְתָּן — וַיִּחְיֶה , Fut. Piel of חָיָה , with suff. הָ — מִפֶּתֶן , *of his morsel*, viz. of bread, from פֶּתַח , Dec. VIII. *c.*— וַיִּשְׁתֶּה , *did it drink*, Imperf., (as also the preceding וַיִּשְׁתֶּה); 504. *c.* So also, וַיִּשְׁתֶּה which follows.— בֵּית , for בֵּית , 107. 2.

(4) הִלֵּךְ , lit. *way, journeying*, here for *traveller*, i. e. elliptically for אִישׁ הִלֵּךְ , 548. *b.*— וַיִּחַמַּל , *and he spared*, i. e. he was sparing, he refrained.— לְעִשׂוֹת , *to dress, to provide.*— הֶבֱא , *who had come*, 412. Note 1.

(5) וַיְחַיֵּה, apoc. Fut. of חָיָה.—וַיְחַיֵּה יְהוָה, lit. *alive is Jehova*, i. e. as Jehova liveth,—as surely as Jehova liveth; an oath of the highest nature.—כִּי־מָוֶת־בְּיָדֵי יְהוָה, it is certain as Jehova lives, *that a son of death*, i. e. condemned to death, shall the man be, who has done this, 444. *d.*

(7) אַתָּה הָאִישׁ, *thou art the man*; i. e. Thou art the man who hast done this, viz. who hast acted in a manner which corresponds with the conduct of the rich man in this parable, and which may be justly compared to it; *thou art the man*, who hast wronged and oppressed the poor, and taken from him that which was very dear to him and which was rightfully his; thou, by thine own declaration, art the man, who is worthy of death for the crimes which he has committed.

It may be seen here, that according to the laws of interpreting parables, one principal point is the aim of the speaker, viz. to illustrate the oppression and wrong which David had done to Uriah; while all the other circumstances of the parable are added, merely for the sake of verisimilitude and concinnity.

No. LXI. JUDG. IX, 6—20.

(6) בְּעֵלֵי, *possessors, inhabitants*.—עַם אֵילֹן, *by the ilex, near the ilex*.—מִצֵּב, Part. Hoph. of נָצַב, *planted*.

(7) וַיִּגְדֵּי, with an indef. Nom., 500. *a.*

(8) הָלֹוֹהַּ הָלָכְנִי, 514. *d.*—מִלֹּכָה, *möl-khā*, the points are adapted to the Qeri מִלְכָּה, which is the Imp. paragogic; for such a form, see 212. 5.

(9) הָחֻדְלָתִי, ח interrog., 152. *d. 2.* which, however, supposes that the following ח is pointed with Qamets. And this should be the case; for no analogy explains the Hhateph Qamets here, and the word should be written either הָחֻדְלָתִי, or הַחֻדְלָתִי.—אֲשֶׁר, *by which, through me*.—יִכְבְּדוּ אֱלֹהִים, *they honour God*, i. e. God is honoured, etc., 500. Note 2. which seems to refer to the oil used in consecration, as in Ex. xxx, 24, or to the oil which was mingled with cakes presented in sacrifice, as in Lev. xiv, 10, 12, 21, 27, etc.; and to the perfumed oils used on the head, and

parts of the dress, etc., in the East.—לָנוּעַ עַל, *to wave over* the trees, i. e. to reign over them; which is here designated, very appropriately to the nature of the king, by *waving over them*.

(12) לָרִי, Imp. fem. of יָרָה.—אֵתְּ, pronoun fem., see 165. e.—מִלֹּרִי, the points are adapted to the Qeri, viz. מִלְרִי, fem. Imp., see in 212. 5.

(13) הִקְשִׁיחַ אֱלֹהִים, as before in v. 11.—הִקְשִׁיחַ, *which gladdens Elohim*; Dag. omitted in מ, 152. a. 5. The reference here is to the use which was made of wine, in the libations, etc. which were presented to the Deity, and to the common use of it by men —לָנוּעַ, as before.

(14) הָאֶזְרָד, *the buck-thorn, or bramble*.—מִלְּךָ, 89.

(15) וְאַתָּם מְשֻׁחִים, *ye will anoint me*, i. e. constitute or make me king, which was done by the ceremony of anointing; 527. a.—לְמֶלֶךְ, 507. b.—חָסִיד, Imp. of חָסָה.—בְּצִלִּי, from צָל, Dec. VIII.

The explanation of this parable or fable immediately follows v. 15. The general object cannot be mistaken. Of courtesy and from gratitude, if not of right, one of Gideon's lawful heirs should, in the view of Jotham, have been chosen for a leader in Israel, seeing that Gideon had wrought so many and such signal deliverances for them. But the men of Shechem had slain his seventy sons, (all of the legitimate ones except Jotham,) in one day. By the symbol of the olive and the vine, two of the most useful of all the fruit-trees which grow in Palestine, Jotham reminds the men of Shechem, that the nobler branches of his family, (although they ought to have been chosen as leaders in Israel,) might despise the thought of ruling over such men as the Shechemites. The bramble represents Abimelech; a truly sarcastic image. The olive and the vine could speak of *waving over the trees*; but as to the little stunted buck-thorn or bramble, which grows only in a barren desert, how could this *wave over* them? And then the irony contained in the invitation given by it to the trees, to come and seek refuge in its shadow—the ilex and the lofty cedars of Lebanon seeking refuge in the shadow of a stunted bramble-bush!—what could be more severe upon Abimelech? Finally, as the bramble assumes to itself airs of haughtiness, when it is invited to be king,

and threatens vengeance to the cedars of Lebanon, in case they refuse to pay due homage to this importance; so Jotham warns the Shechemites, that Abimelech, vile and insignificant as he was, might be expected to revenge all the slights which he would receive from them, after a little while, and that mutual jealousies and contentions would destroy them both.

The whole apologue is not more beautiful for the simplicity of its language and structure, than for the eloquence and severity of the appeal which it makes to the Shechemites, and the boldness of the man who dared thus to address the murderers of all his father's house.

No. LXII. ISAIAH V, 1—7.

(1) אֲשִׁירָה נָא, *let me sing now*, Kal Fut. parag., from שָׁיר.—לִידִי, either, *respecting my beloved*, or, [a song] *of my beloved*, taking שִׁירָה from the next stanza, 562. לִידִי may also be rendered, *friend*. The prophet means to represent the case of a friend of his, who had a vineyard, and who dealt with it as the sequel shews.—שִׁירָה, before this אֲשִׁירָה is implied, 562.—יָדִי (= יָדִיד), *friend*.—לְבָרְמִי, *respecting his vineyard*.—בְּקֶרֶן, *on a mountain-top*, or, *the summit of a hill*; probably the southern aspect of a hill is here meant, a place best adapted of all for the production of choice grapes. In Arabic, קֶרֶן means *hill* or *mountain-summit*; and so the Swiss call their mountain-summits, Shreckhorn, Wetterhorn, Æerhorn, etc., i. e. Terror-horn, Storm-horn, etc.—בֶּן־שֶׁמֶן, lit. *the son of oil*, i. e. fat, rich; comp. 444. d.

(2) וַעֲזָהוּי, *he dug it up*.—*And he planted it with the שֶׁרֶק*, a noble species of vine; at the present day, in a like sense we could say, 'with the Madeira-vine.'—מִגְדֵּל, *a tower*, viz. for the residence of the keeper, and for defence against predatory ravages. *And he hewed out a wine-vat (יָקֵב) therein*.—בּוֹ, Piel Fut. of קָנָה, 286. 2.—לְעִשׂוֹת, *for the production*.—בְּאֵשִׁים, *sour, worthless grapes*; which after planting the שֶׁרֶק, he could not well expect. After בְּאֵשִׁים the word עֲנָבִים, *grapes*, is implied.

Here, as it seems to me, the parable properly ends ; as appears from the direct address to Jerusalem and Judah, in the following verse. It is God who speaks, in this direct address, and continues the figurative style, used in the parable itself, the interpretation of which could be attended with no difficulty, in regard to those who were addressed.

(3) יִישָׁב and אִישׁ, each sing. *generic*. *Judge now between me and my vineyard*, i. e. judge of the case in respect to me who am your God, and yourselves who are my people.

(4) וְלֹא עָשִׂיתִי בּוֹ, 75. *a.*; *what can be done*, 523. *d.*—*lit. and I have not done in respect to it*, i. e. which I have not done for it.—בְּדוֹעַ etc., *why then*, etc., i. e. *why*, when I had a right to expect obedience and affection, have Israel rebelled, and rendered me evil for good?

(5) אֲדִירֶנָּה, Hiph. Fut. of יָדַע, *I will shew*.—עֹשֶׂה, *acturus sum*, 529.—הָסֵר, Hiph. Inf. abs. of סָרַר, elliptical for אֲסִיר הָסֵר, *I will surely remove*, 517.—וְהָיָה לְבָעֵר, *lit., and it shall be for burning*, i. e. it shall be consumed, 523. *d.*—בָּעֵר, is the Inf. of Piel.—פָּרַץ, Inf. abs. elliptical for פָּרַץ אֲפָרֵץ, *I will surely break down*, 517.—וְהָיָה לְ, 507. *b.* *and it shall be trodden down*.

(6) בָּרָהּ, *lit. I will make it an end*, i. e. *I will make an end of it*. More probably the true reading here is בָּרָהָה, *wasting, desolation*; comp. in Is. vii, 19.—לֹא יִעָדֵר, *it shall not be dug with the mattock, hoed, or, it shall not be weeded, cleaned*.—וְיָצְלָה, *and there shall grow up*.—וְעַל, *and unto*.—מִיַּחֲמִטִּיר, *lit. from raining*, i. e. *that they shall not rain*, 521. Note.

Meaning of vs. 5, 6.: ‘Because I have done every thing for Israel which could be done, by way of favour and blessing, and they have been altogether ungrateful and disobedient, therefore I will give them over to severe punishment, to wasting and destruction.’

(7) The person speaking is now changed, and the prophet himself directly addresses his countrymen, adding a summary explanation of the whole, in a single sentence. *The vineyard of Jehova are the men of Israel, and the men of Judah, the plant in which he delighted*, שִׁעְשִׁיעִי, *lit. of his delights*. *And he*

looked for justice, but behold, murder; for equity, but lo! the cry [of the oppressed]. A most striking portrait of the character and conduct of the Jews. The student will not overlook the paronomasia here; *He looked for* מִשְׁפָּט, *and behold!* מִשְׁפָּח; *for* צִדְקָה, *and lo!* מִצְרָה, 570. *b.* In this figure Isaiah greatly abounds, so that it may be regarded as one of the usual characteristics of his writing.

In interpreting this parable, Gesenius makes it to end with v. 6.; and in regard to וְעַל הָעַבִּים אֲמַנָּה, he remarks, that 'the writer has fallen out of his fiction here,' inasmuch as the owner of the vineyard is a man merely, and cannot *command the clouds*. Eichhorn also, feeling the like difficulty, has rendered אֲמַנָּה, by *beschwören, to conjure, to exorcise!*—a liberty sufficiently large. But on the ground above stated, viz. that the parable properly ends with v. 4. (which seems to be plain from the change in the language, for would the prophet's friend, in his song, address *the men of Judah and Jerusalem?*) there is no need of charging Isaiah with having forgotten himself in writing—a charge to which he is as little exposed as any author whom I could name; nor of introducing *an exorcist* into the scene. Did the vine-dressers of Judea, (who had so much occasion for timely rains, and for the want of which they often suffered much,) seriously believe, that they could *exorcise* the clouds, and make them pour down the rain, or refrain from pouring it down? If not, how can the *verisimilitude* of the parable be kept up by representing the vine-dresser as declaring, that he would *exorcise the clouds*, so that they should not rain? Where is there any parallel to this?

The whole parable, and the application of it, is exceedingly striking and beautiful. The moral impression is of a high and awful nature, and leaves the mind deeply affected with the guilt of ingratitude and disobedience, on the part of those who are continually receiving unnumbered blessings from heaven.

No. LXIII. PSALM LXXX, 9—20.

This exquisite composition is ascribed, in the title, to Asaph. But whether it was the Asaph so noted in the time of David for

his skill in music, and probably in song, (1 Chron. xv, 19.), there is nothing which can certainly determine. Some have assigned this Psalm to a period as late as the time of the Maccabees; others to the time of Jehoshaphat; and some to that of Joram; all without any definite and satisfactory reasons. On the contrary, v. 3. seems evidently to refer to a state of things in Palestine, antecedent to the division of the ten tribes; nay, one might almost suspect, antecedent to the time in which the tribe of Benjamin was nearly destroyed, Judg. xx, 41 seq.; for the reference in the Psalm appears to be to those tribes which were, at the time of writing it, of conspicuous military significance and power. On the whole, however, one may assign it to the Asaph who was contemporary with David; and the occasion of it seems to have been, some reverse in war which David had suffered, and the consequent destruction of some part of his kingdom.

The ardent intercession which the writer makes for his suffering people, in the first part of the Psalm, is crowned by the allegory or parable which concludes the piece, and which is one of the most exquisite of all this species of composition that can any where be found.

(9) הִסִּיעַ, *hast thou removed, hast thou transplanted*, for so the nature of the image requires it to be rendered.—*Thou didst drive out the heathen* [the Canaanites], וְהִסִּיעַ, Fut. Kal of נָטַע, with suffix; *and didst plant it*, viz. the vine, i. e. Israel.

(10) בָּנִיתָ, *thou didst make room, thou didst remove*, viz. whatever stood in its way.—וְהִסִּיעַ, *and cause to take root*.—שָׁרַשְׁתָּהּ, *shō-rā-shè-hā*, 68.

(11) קָפִי, *kōs-sū*, with Qamets Hhateph; see in Par. I. Pual. —בְּצֶלֶהּ [by] *the shade of it*, the Abl. of instrument.—וְנִצְנְצְתָהּ, *and [by] the shoots of it [were] the cedars of God [covered]*; קָפִי is implied after these last nouns, and is adduced from the preceding στεγός, 562. *Cedars of God*, lofty cedars, 465. é. Rosenmueller and De Wette understand this comparison to mean only, 'like the cedars.'

(12) נִצְיָרֶיהָ, *its branches, luxuriant shoots* that were to be pruned off, as the etymology of the word shews.—יָרַם, i. e. the

Mediterranean Sea, the *western* boundary of Palestine.—קָהָר, i. e. the Euphrates, the *eastern* boundary of Palestine; see Gen. xv, 18.—וַיִּקְהֹלֶתֶּיָּהּ, i. e. it sent forth *its branches*, וַיִּשְׁלַח from the preceding στήλες.

The imagery, thus far, presents a lively representation of the flourishing state of the Hebrews, after they had been transplanted from Egypt to Palestine. Next comes the reverse of this prosperous condition; the imagery being still kept up.

(13) וַיִּגְדְּרֶיהָ, why hast thou broken down *its hedges*, and thus exposed it to be devoured? as follows—*So that all who pass by the way* וַיִּרְאֶיהָ, *crop it off, devour it*; from וָרָחַץ.

(14) וַיִּכְרְסָמֶנָּה, Fut. Pilel, from the pluriliteral כָּרַסָּה, 300.—וַיִּזְוֶה, *out of the forest*, or, *belonging to the forest*.—וַיִּזְוֶה, *and the wild beast*, lit. *the moving creature, of the field*; from וַיִּזְוֶה, *to move about*.—וַיִּרְעָצָהּ, Fut. Kal of וָרָעָה.

(15) Thus far the wasted, desolate condition of the country; or, at least, of that part of it which is the subject of complaint. And now follows supplication in its behalf.—וַיִּשׁוּבָהּ, *return, turn back*, viz. from thine anger.—וַיִּשְׁבֹּתָהּ, from וָשָׁבָת.

(16) וַיִּבְרָךְ, *and protect [it]*; so Gesenius and LXX. Rosenmueller and others, *plantam, plant*; but with a less certain etymology. It is Imp. parag. of וָבָרַךְ.—*Protect what thou hast planted with thine own right hand*. The parallel στήλες explains the figure.—וַיִּבְרָךְ, i. e. וַיִּבְרָךְ, *yea, protect the son*, viz. Israel, often called *a son*, see Hos. xi, 1.—וַיִּבְרָךְ, *whom thou hast established for thyself*, i. e. to whom thou hast given a settled abode in the promised land, and that they may be a people devoted to thee.

(17) וַיִּשְׂרֹף, Part. pass. fem. of וָשָׂרַף; *burned in the fire is the vine*, etc. The writer, from the strength of his feelings, again returns to complain of the desolation which had been made.—וַיִּסְרֹף, Part. pass. of וָסָרַף; *cut off, cut up*.—וַיִּסְרֹף, lit. *at the rebuke of thy countenance*, which may be retained; or we may render simply, *at thy rebuke*, 475. 2. b.—וַיִּסְרֹף, in pause, i. e. *the vines perish*, or, the Israelites, the וָיִסְרֹף referred to in the preceding verse, perish.

(18) *Let thy hand be עַל אִישׁ, over the man, i. e. let it protect him.*—אִישׁ יְמִינְךָ, lit. *the man of thy right hand*, i. e. Israel whom thy right hand has planted and established; comp. 424. for the latitude of the signification of the Gen. case.—עַל-כֵּן etc., as in the preceding verse.

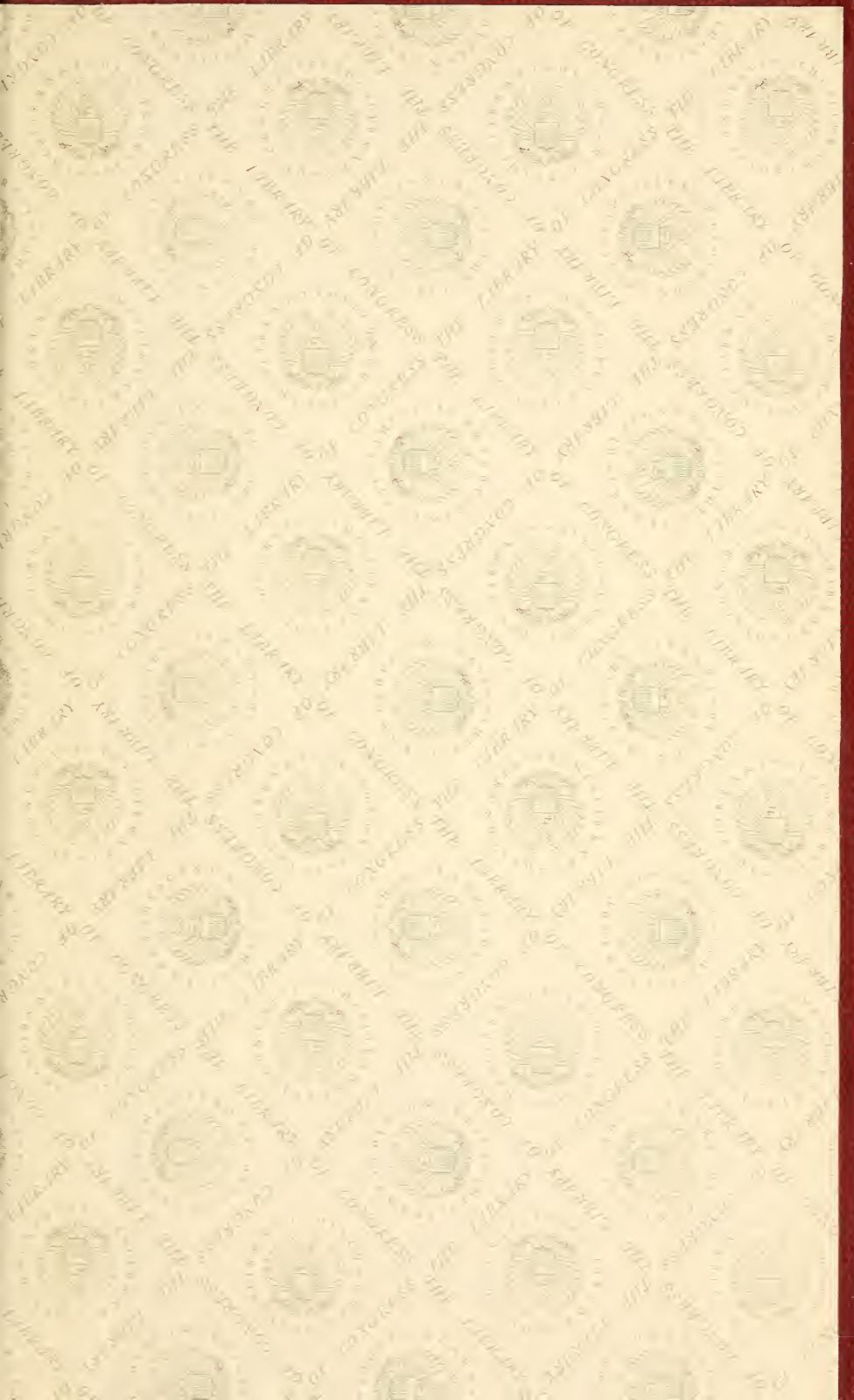
(19) The writer pleads that this supplication may be answered, because distresses have not come upon them in consequence of apostacy from the worship of the true God; *We have not turned back from thee.*—חַיֵּינוּ, Piel of חָיָה, lit. *restore us to life*, i. e. rescue us from our distressing condition, in which our very life is endangered.—וּבְשֵׁם-יְיָ, *for by thy name are we called*; another motive why they should experience the interposition of God's protecting hand.

(20) *Jehova! [God of] the armies of heaven, bring us back*, viz. from our calamitous state, *restore us*, viz. to our former condition.—פָּאֵר פְּנֶיךָ, Hiph. Imp. of פָּאֵר, lit. *make thy face to shine*, i. e. look propitiously upon us.—וְנִשְׁעָרָה, Fut. Niph. parag. of יִשְׁעַר, *and we shall be delivered*, viz. from our troubles and distresses.

The temper of mind, the subdued yet deep feeling of soul, which the writer exhibits; the delicacy of his touches, the simplicity of his imagery, the earnestness with which he pleads for his people and country, the high sense of dependence on the mercy of God which he evidently cherishes, and the unaffected manner in which the whole is presented; unitedly constitute one of the most delightful pictures of this nature which was ever drawn. May he who reads learn to plead for himself and for others with such fervency, and with such a humble yet confiding spirit!







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